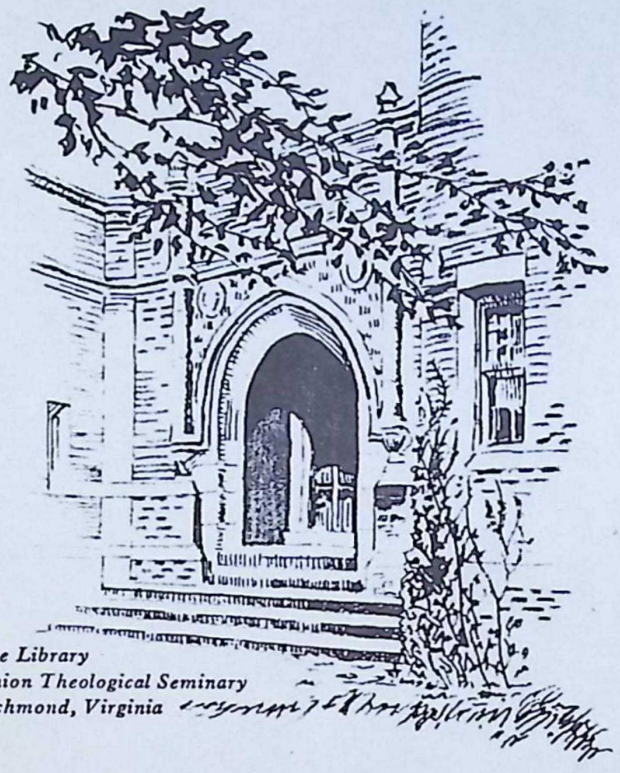
BX9053
.W47
1897



The Library
Union Theological Seminary
Richmond, Virginia

KP

WESTMINSTER ASSEMBLY.

ADDRESSES

BY ORDER OF PRESBYTERY,

COMMEMORATING THE TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE WESTMINSTER ASSEMBLY.

DELIVERED BY,

MEMBERS OF ATLANTA PRESBYTERY

At McDonough, Ga., April 14-18th, 1897.

PUBLISHED BY ORDER OF PRESBYTERY.

ATLANTA, GEORGIA:
THE FRANKLIN PRINTING AND PUBLISHING CO.
(Geo. W. Harrison, Manager.)
1897.

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

KP
52
W531

Dr Ben R. Lacy Jr
Compliments
Mr. A. Whitmer
April 1926

1/30/92

INTRODUCTION.

One of the most remarkable assemblies of men in all times was that known as the Westminster Assembly, which met July 1, 1643, at Westminister, England. The controlling spirits in this assembly were Calvinistic, if not Presbyterian, noted for their learning and piety. It was not called, however, by any ecclesiastical court, but by the famous "Long Parliament," to confer concerning the liturgy, discipline and government of the Church of England. It continued in session five years and eight months.

It was in no sense a church court, but called together by Parliament to aid, by counsel, its own deliberations in matters too deep for its own experience.

Each member took a solemn oath that he "would not, in matter of doctrine, maintain anything but what he believed in his conscience to be most agreeable to the Word of God: or in point of discipline but, what would conduce most to the glory of God, and to the good and peace of the church."

As the result of their labors, they gave forth what has ever since been known as the Westminster Standards. They have stood the test of two hundred and fifty years; were adopted by the Church of Scotland, the Presbyterians of England, Ireland and Wales. The Presbyterian Church of America in all its various branches has adopted them. In fact, the majority of the Christian world has adopted its doctrines, if not its form of government.

They have exrted a controlling influence over the world, in education, morals, civil and religious liberty. Our own civil government is modeled after that of the Presbyterian Church, and was, in its origin, the work of Presbyterians to a very large extent.

source unknown

We honor the Westminster Standards as containing that system of doctrine and form of government taught in God's Word. And it is befitting that we should celebrate this the 250th anniversary of that assembly.

The addresses herewith published, commemorative of the Westminster Assembly, were delivered at the late meeting of Atlanta Presbytery.

They are replete with historical facts well worthy of perusal and preservation by every Presbyterian. Presbytery sends them forth in this form to its churches and the world, in the hope that they may awaken a new interest in our beloved church, to the glory of the Master.

J. H. ALEXANDER,
In behalf of Com. of Presby.

Atlanta Ga., May 5, 1897.

CONTENTS.

I.

Church Creeds. Their Value and Necessity.
Rev. James Stacy, D.D.

II.

The Personnel of the Westminster Assembly.
Rev. R. A. Flinn.

III.

Scripturalness of the Westminster Assembly Standards.
Rev. E. H. Barnett, D.D.

IV.

Influence of the Standards on Education.
Rev. F. H. Gaines, D.D.

V.

Influence of the Standards on the Home and Society.
Maj. John C. Whitner.

VI.

Influence of the Standards on Missions and the Church of the Future.
Rev. W. G. Woodbridge.

VII.

Influence of the Standards on Civil and Religious Liberty.
Rev. Beecher Mathes.

CHURCH CREEDS—THEIR VALUE AND NECESSITY.

JAMES STACY, D.D.

A creed, from the Latin, *credo—to believe*—is, in general terms, a statement of what a man believes. It is simply the classification of thought upon any subject. In theological parlance it is a formulated statement of religious belief. A treatise on science in which its principles are systematically and logically arranged, may be termed a scientific creed. So in theology, a Bible creed is the full and exhaustive systematizing of its teachings upon any or all subjects.

That all men have a belief of some sort upon the several subjects with which they are at all familiar, is too obvious to require any proof; and this is especially true of Bible truths concerning which there is as much, if not more, pride of opinion than any other. To have no belief is simply to have no conception of the subject under consideration. As a creed is only a formulated statement of belief, it becomes a matter of interest to decide which is better, for each member to have his own individual, and in many instances, crude opinions, or for the church, in its collective capacity, to agree upon some common statement upon which all may unite as a basis of membership and communion.

We have an answer to this question in the consensus and common practice of the Christian world. There have been creeds in the church in all ages. First of all, we have a creed hoary with age, known as the "Apostles' creed," being a general statement of the fundamental doctrines of the Scriptures. Then the famous Athanasian creed, setting forth the doctrine of the Trinity and Christology. The creed of the Grecian Church, chiefly referring to the procession of the spirit and the claims of the papacy. The various creeds of the Church of Rome, from the council of Trent (1543) to that of the Vatican in 1870; and more latterly since the

days of Luther those of the evangelical and reformed churches, setting forth the doctrine of justification by faith, to which the different branches of the Presbyterian family belong, in which Divine sovereignty and the doctrine of Presbytery are set forth with such clearness and emphasis.

The existence of these and similar creeds has been but the outgrowth of necessity, and it is difficult to conceive how we can do without them. We would briefly emphasize some of the grounds of that necessity.

1. They furnish a bond of union, a standard around which all may rally. They give unity and strength to any congregation, and at the same time secure intelligent direction to every movement in the same.

2. They furnish a standard of doctrine in all cases of controversy. As long as time endures, men will differ in their opinions. In all disputations it is important we understand the position of our opponent. The public announcement of one's creed will enable us the more easily and readily to know and study the points of difference, and thus prevent a great deal of useless wrangling.

3. They also constitute a living and abiding witness to the truth, and in this way enable us the better to teach the doctrines of the Bible, and emphasizing the same by showing our approval of them. To have no creed is to have no system of theology, and to have no system of theology is to do little or nothing in the proper indoctrination of the world into the principles of Christianity and the Gospel. Nothing, perhaps, has given greater influence and power to the Presbyterian Church than her clearly defined published symbols of her belief as set forth in her Confession of Faith and her catechisms.

4. But creeds not only assist us in teaching others, but also greatly help us in learning ourselves—they give the benefit of the labors of others who have gone before and explored the various fields. The Scriptures contain no regular system of theological truth. Like most of science, Bible truths are scattered in the Scriptures everywhere promiscuously and without order, and the work of the student is to gather them up and put them into a logical and systematic form. As the various treatises on botany, astronomy, mineralogy, mechanics and numbers will greatly aid the study of these subjects, so a systematized statement of the doctrinal truths of the Scrip-

tures will greatly aid the biblical student in his researches. Without these, every one would be compelled to begin the study for himself *de novo*. Without the discoveries of Newton, Herschel, and Laplace in astronomy; the work of the old masters in arts of sculpture and painting; of Franklin, Morse, and Edison in electricity; of Watt, Fulton and Stephenson in the application of steam, and the labors of different men in the various departments of learning, the world would be thrown back into medieval times. The only true method of progress is to hold on to what has been settled. In all moral reasoning some things must be assumed as true. The surveyor has his "base line" which he makes the starting point of his future operations. By availing himself of the labors of others, the student may begin his investigations where others leave off, and press forward with greater speed and greater achievements. He actually saves time by receiving the suggestions and researches of others. With the way already mapped out, it will not be necessary for him to *discover*, but only to *test and prove*. With the formulated statement of Bible truths, in the form of a creed before him, the student clearly occupies a high vantage ground in the study of the Scriptures.

Whilst all no doubt are ready to admit the general correctness of these views, and the advantages of having articles of faith, yet there are those who object to the formal adoption of those articles. They do not object to the creed as an expression of opinion or means of education, but they do object to a formal subscription to the same, as in any way constituting an obligation by which they are to be bound.

The ground of objection to those formally adopted creeds is, that they cramp the mind, lay an embargo upon the spirit of inquiry and free thought, requiring us to reject every conclusion of science, or interpretation of Scriptures, because not in the creed, and to receive every dogma of the church simply because therein contained. In one word, to make us believe or disbelieve a thing simply because in or out of the creed, upon the supposition that the creed is synonomous with, and fully exhaustive of, the entire teachings of the Scriptures, and thus placing the deductions of philosophy and the conclusions of human reason in the place of, and even above, the authority of God's Word and making the creed the standard of belief and not the Word of God.

To all this I have to say:

1. That while teachers and rulers in the house of God are required formally to subscribe to our Standards, private members are not. They are only enrolled as catechumens to be instructed in the principles of the Gospel.

2. That even where formal subscription is required, the greatest liberty of thought and expression is allowed within reasonable bounds. Views, however, that are radical in their nature and subversive of any of the fundamental principles of our religion and the church, would and should be restrained. In every such case, the only proper course would be withdrawal from the church.

3. As to hindering science; it is only the science "falsely so-called" that it seeks to hinder. True science and religion have always gone hand in hand. It is the implied part of every evangelical creed that the teaching of revelation and nature are one—both proceeding from the same author—the God of the one being the God of the other. Wherever science demonstrates any truth, the holders of creed are always ready to modify the same, but until the demonstration is made, to ask a change would be unreasonable.

As to the remaining objection, which asserts the tendency of placing the creed in the place of Scripture, we can easily see that this can be done in any mind in which lurks the slightest credence of the popish doctrine of church infallibility. It is true, the holding in every case is that the creed is based upon the Word of God, and contains that Word, and therefore authoritative; but if we admit the church to be infallible, then its utterances are all inspired, and the creed stands on the same footing with that Word, making all church appointments equally binding with scriptural requirements; or if even we maintain only that the creed contains all that is in the Scriptures, then it makes it equal with the Scriptures in its binding authority.

I candidly confess that in the line of this objection I have never been fully satisfied with the language of our Book of Order in its distinction of an offense, in making the offense to consist in anything in the faith or practice of a member "contrary to the Scriptures, *as interpreted in these Standards.*" It has always seemed to me, and I cannot rid myself of the feeling, that this definition does imply and virtually assert that our Standards are coextensive with and the full synonym of the Scriptures. While I believe that the Standards are true as

far as they go, and contain the truth of God, and as such subscribe to them, I dare not assert that they are exhaustive of all the Scriptures, nor yet maintain their absolute inerrancy, as compared with the Word of God. Be the intention what it may, the language seems open to the charge of placing the Scriptures subordinate to the Standards, and not the Standards subordinate to the Scriptures. "The Scriptures as interpreted by these Standards." Why not the Standards as interpreted by the Scriptures? The ground of the exception is, that the language, in the hand of an objector, could easily be made to mean that the standards were the authority of final resort, and not the Scriptures, the Scriptures being secondary; so that if we would understand them, we must go to the Standards, and not, if we would understand the Standards, go to the Scriptures.

But whether this criticism be just or not, does not in the least affect the question before us. It only shows the greater necessity of guarding the use of the creed against abuse. Everything may be abused. With proper safeguards around it, and making the creed in every instance subordinate to the Scriptures, and rejecting every idea of church infallibility, instead of being against, every consideration, as we have already seen, is in its favor.

THE PERSONNEL OF THE WESTMINSTER ASSEMBLY.

BY RICHARD ORME FLINN.

The greatest forces in Nature are silent and invisible. The operation of all natural laws illustrates this truth. The forces which control with invisible reins the careering spheres; which sway the ocean in tidal sweep; which lift up the rugged mountain ridges and push down the winding valleys; which fashion, sustain and control the universe, are noiseless and unseen.

As in nature, so in history. Many of the great characters whose quiet, masterful lives have advanced civilization and uplifted humanity, have been comparatively inconspicuous. No more striking illustration of this is furnished than in the ordinary record of those stirring days, whose issue was that, England (for a time at least) lost her crown, and Charles the First the head which once had worn it. The thrilling clash of arms, as the cavaliers under the king were met by Cromwell the Protector, has so absorbed the attention of students, as that few duly accredit the assembly of divines, gathered beneath the solemn shadows of Westminster Abbey, with the honor which their services so richly merit. But these men, laboring together with the Long Parliament, quietly and forcefully faced issues as vital and gained victories as glorious as any associated with the battle-fields of Naseby and Marston Moor.

That we may not fail to render "honor to whom honor is due," let us turn from martial scenes to consider the *personnel* of this Westminster Assembly.

As the mission reveals the man, to understand these men we must understand their mission. And further, as their mission may best be interpreted by the causes which gave it origin, we need likewise to inquire what these causes were.

The mission of the Westminster Assembly was to free the

British people from religious error and tyranny. For the causes which gave rise to this mission we must look back to the time when Henry VIII. inaugurated what is known as the English Reformation. This movement in England, however, was in no true sense a reformation. It did not arise, as did the religious revolutions on the continent, from aversion to the corruptions of Rome, but from the pique of the king.

Being crossed in his purposes by the Pope, and feeling the inconvenience of his authority, Henry threw off the papal yoke and inaugurated what he was pleased to term a religious reformation. Nevertheless he did in no true sense reform, but rather adapted the existing religion to his own selfish and ambitious purposes. He assumed the title of "Head of the Church," and ruthlessly exercised all the powers which that title implied. Thus he in no sense emancipated his people, but merely transferred from the Pope to himself the religious sceptre.

It was the retention of this Romish principle of the centralization of arbitrary power over the consciences of men, and the violent and unscrupulous means of enforcing it, which finally, in the days of Charles the First, drove the people to a desperate defense of their rights.

It was to meet this crisis that Cromwell went forth to the field, and the divines to prayerful deliberation in the abbey, both to battle and both to share the glory of that victory which gave to England civil and religious liberty. However, it will be difficult for us to realize the magnitude of this crisis unless we trace the development of this principle through the successive reigns of those who followed Henry, and mark its results in shutting out light and truth from earnest souls. Only thus can we duly appreciate the character of this assembly, concerning whose *personnel* we are now inquiring.

No further reference to the reign of Henry is necessary to prove the insincerity of his boast of a desire for religious truth and liberty, than to mention the fact that such a man as Tyndale suffered martyrdom under him.

After the brief reign of Edward, Queen Mary, surnamed "the bloody," who was an ardent Roman Catholic, arrested with cruel violence all movement toward reform and forced the nation back into papal bondage.

Elizabeth, her successor, following in the footsteps of her father, re-established a nominal Protestantism. Nothing could

be more foreign to a spirit of true reform, however, than the domineering interference of this woman in ecclesiastical affairs.

Her love for pomp and display caused her to make such laws concerning the sacraments and worship, as to induce many of the Maritan prelates to take orders again, and as to silence many of the best and wisest ministers who could not conform to her corrupt measures.

The result was that many churches were supplied by unconsecrated men, and many were vacant. This latter condition, however, did not disturb her, as she affirmed that two or three preachers were enough for the whole country. She moreover greatly impeded the spread of religious truth by suppressing the "prophesyings," which were meetings for the purpose of studying the Scriptures, and were greatly needed because of the general dearth of such knowledge.

When the Scottish James succeeded Elizabeth, it was naturally supposed that matters would be better. His own subjects held fondly to this hope. But his reply to the "millenary petition" when nearly a thousand ministers in deferential language prayed his relief, showed that this hope was vain.

He remarked, during the conference, that the reforms they aimed at "Agreeth with the Monarchy as well as God with the Devil." "There," said he, "Jack and Tom and Will and Dick shall meet and, at their pleasure, censure me and my council." At the close of their respectful plea for religious tolerance, he impudently remarked, "I will make them conform or else harry them out of the land, or else hang them."

He followed this declaration by a proclamation enjoining strict conformity, when, as it is variously estimated, from 400 to 1,500 ministers were silenced and many imprisoned. *

When at length Charles the First came to the throne, by his unmerciful measures he made it too manifest for longer doubt that a reformation was demanded. He appointed as bishop, the haughty, vindictive, irascible and cruel Laud, who being in perfect sympathy with his sovereign, and carrying the principles of kingly interference and rigidy conformity, to an absurd extreme, visited such punishments upon the most eminent statesmen and godly divines who, through conscientious scruples would not yield, as had hitherto been meted out only to criminals and traitors. One illustration will suffice.

*The only concession which James made to the Puritans (who represented true reform) was, that he authorized the translation of the Scriptures, which translation we still make use of and call after his name.

Mr. Leighton, father of the archbishop, because he had published a book against prelacy, was thrown into a vermin-infested cell, where for fifteen weeks he lay in darkness and filth, so that when he was ordered to appear for trial his hair and skin had come off his body. He was too weak to obey the summons, yet nevertheless he was sentenced without trial. Laud when he heard the sentence thanked God with great satisfaction. It was as follows: he should be punished with knife, sword, fire and whip, and fined ten thousand pounds (about fifty thousand dollars). The fine was more than he possessed, and so could not be fully collected, but the punishment was carefully executed. "The hangman was prepared for his work by strong drink and threatening words, all the preceding night, so that he might be as cruel as possible. At the appointed time Mr. Leighton's hands were tied to a stake, and besides his other torments he received thirty-six stripes with a treble lash; after which he stood for two hours in the pillory amid cold and frost, and then suffered the rest, as cutting off the ear, firing the face, and slitting up the nose. After several days had passed, while the sores upon his back and on his face and ears and nose had not yet healed, he was again whipped in the pillory, and then his other ear was cut off, his other nostril slit, and he was branded on the other cheek."

Such cruelty could be possible only when absurd powers were arrogated by an unscrupulous sovereign, and to this fact, these crowning excesses of Laud, caused the people to awake.

Men were forced to question an authority which ruthlessly ignored their most sacred belief and conscientious scruples and which employed barbaric cruelties in the name of him who had come preaching a gospel of peace and good will.

Now at length the doctrine, so jealously guarded, of the divine right of kings was to be tested by the long unheeded doctrine of the divine right of subjects, and a patient people, driven mad by oppression rose and asserted their independence.

Several petitions were sent to Charles requesting that the corruptions which had been incorporated in the National Church, and which all were called upon to sanction, should be purged from it, but these petitions fell upon deaf ears. Finally seeing little hope for riddance from their evils many embarked for the colonies, and indeed Oliver Cromwell was upon a ship and ready to sail for America, when Laud, who

was not satisfied with driving away all who differed with him, but who wished to keep them at home and force them to obey (little reckoning what his zeal would cost him), pursuaded the king to issue an order by which Cromwell was forced to remain in England.

At length, as provocation increased, the Parliament which was in sympathy with the popular demand, having sent three bills relative to reform, to the king, and having each time failed to secure his indorsement, issued an ordinance on their own authority, calling for an assembly of learned and pious men, to settle the government and liturgy of the Church of England, to free it from corruptions, and to vindicate its doctrine against false interpretations. These men were to be chosen by Parliament from all parts of the kingdom and represented the principal parties among the Protestants. Besides those who were members of the Established Church, a place was given to representatives of the French Church in England; to one man of Dutch descent; to several Irishmen; also to several Englishmen who had fled from Laud, and were pastors to the English exiles and merchants in Holland. Invitations were sent to the churches in New England and Scotland.

Nearly all of the clerical members named by the Parliament, however, were in Episcopal orders and most of them graduates in arts, and some in divinity, of Oxford or Cambridge. Among them were three or four bishops and five more afterward rose to that position. In all there were twenty lords, twenty commoners and one hundred and twenty-one ministers selected. And these, with Dr. Twisse, as their prolocutor, were made an advisory council, who should consider all matters which the Parliament might refer to them, and report their conclusions for its approval.

The king realizing what must be the result of such a gathering, endeavored to prevent their assembling and thus issued an order forbidding any to attend. Any who should dare to attend he denounced as traitors. Nevertheless some sixty or more appeared at the appointedday in King Henry the Seventh's chapel in Westminster Abbey, which number was increased by others coming later

Thus by their attendance these men brought themselves under the wrath of the king and his cruel archbishop, and

having everything to lose but honor, risked all things—even life itself—in the struggle for truth and liberty. In the light of the historic events we have noted, this much at least we learn concerning the *personnel* of the assembly. There was to them in common the traits of patriotism and courage. They were far from being merely a convocation of cloistered dreamers—a band of secluded scholastics, who play at logomachy, while their nation was in the throes of civil strife, but they were instead thoroughly in touch with their time, and were important factors in solving the greatest problems their nation was ever called upon to meet. Dr. Smyth has well described this assembly; he says "it was but a component part of the most celebrated of all Parliaments; a wheel within a wheel; one band of actors in that most glorious drama which will ever attract the admiration and excite the reverence of mankind. They were leaders in that outbreak of freedom which was the commencement of true liberty, public and personal, and the birthday of a nation's rights."

It would be very interesting if we could examine a picture of this body as they sat in council. But unfortunately artists like historians, have been too busy with battle-fields, to paint them. There is, however, a pen picture made by a member of Scottish Commission, which was sent in a letter to a friend, and in this we have, as he quaintly expresses it, "a taste of the outward form of the assembly." He says, "the like of that assembly I did never see; and as we hear say the like was never in England, nor anywhere is shortly like to be. They did sit at Henry the Seventh's chapel, in the place of convocations; but since the weather grew cold, they did go to the Jerusalem Chamber, a fair room in the Abbey of Westminster. At the one end, nearest the door and along both sides are stages for seats, where there will be room for five or six score. At the uppermost end there is a chair set on a frame, a foot from the earth, for the Mr. prolocutor, Dr. Lwisse. Before it on the ground stands two chairs for the two new assessors, Dr. Burgess and Mr. White. Before these two chairs, through the the length of the room stands a table, at which sit the two scribes, Mr. Byfield and Mr. Roborough.

The house is all well hung, and has a good fire, which is some dainties at London. Opposite the table upon the prolocutor's right hand, there are three or four ranks of benches. On the lowest, we five do sit, upon the other

two, at our backs, the members of Parliament, deputed to the assembly. On the benches opposite us, on the prolocutor's left hand going from the upper end of the house to the chimney, and at the other end of the house and back of the table, till it came about to our seats, are four or five stages of benches, upon which these divines sit as they please, albeit commonly they keep the same place. We meet every day of the week, but Saturday. We sit commonly from nine till one or two, afternoon. The prolocutor, at the beginning and end, has a short prayer. The man, as the world knows, is very learned in the questions he has studied and very good, beloved of all, and highly esteemed; but merely bookish, not much, as it seems, acquainted with conceived prayer, and among the unfittest of all the company for any action; so after prayer he sits mute. It was the canny convoyance of those who guide most matters for their own interest, to plant such a man of purpose in the chair.

Ordinarily there will be present about three score of these divines. These are divided into three committees, in one of which every man is a member. No man is excluded who pleases to come to any of the three. Every committee, as the Parliament gives order in writing, to take any purpose to consideration, takes a portion, and in their afternoon meetings prepare matters for the assembly and sets down their minds in distinct propositions backing their positions with texts of Scripture. After the prayer, the scribe reads the propositions and Scriptures; whereupon the assembly debates in a most grave and orderly way. No man is called up to speak, but whosoever stands up of his own accord speaks so long as he will without interruption. If two or three stand up at once, then the divines confusedly call on his name whom they desire to hear first. On whom the loudest and manliest voices call, he speaks. No man speaks to any but the prolocutor. They harangue long and very learnedlie. They study the questions well beforehand and prepare their speeches; but withal the men are exceedingly prompt and well spoken. I do marvel at the very prompt and extemporeal replies.

When upon every proposition by itself and on every text of Scripture that is brought to confirm it, every man who will has said his whole mind, and the replies—duplies—and triplies, are heard, then the most part call to the question. When a question is once ordered there is no more debate of that matter,

but if a man will wander from the subject, he is quickly taken up by Mr. Accessor, or many others confusedly cry "Speak to order." No man contradicts another expressly by name, but most discreetly speaks to the prolocutor, and at most holds to general terms.

They follow the way of their Parliament. Much of their way is good and worthy of our imitation; only their longsomeness is woeful at this time, when their church and kingdom lie under a most lamentable anarchy and confusion. They see the hurt of their length but cannot get it helped; for, being to establish a new platform of worship and dicipline, to their nation for all time to come, they think they cannot be answerable if solidly and at leisure they do not examine every point thereof."

Thus Mr. Baillie lifts the curtain and we are allowed to look in upon these men who, because they builded for all time to come, sat patiently through one thousand one hundred and sixty-three sessions, extending through five years six months and twenty-two days and, that a period as distracting and exciting as England ever knew. Is it then remarkable that we should at this day still accept and treasure the truth they formulated with such painstaking care?

We have noticed already one common characteristic of these men, and the facts which Mr. Baillie sets forth show another. Their braving the king and consenting to be members of the assembly show their patriotic courage. Their diligence and patience in debates prove their conscientiousness. To these traits were added a deep piety and profound scholarship.

Richard Baxter, who was not a member of the assembly, and who needed not to share with them the scorn which was shown to them and their sympathizers, boldly affirms: "The divines there congregated were men of eminent learning and godliness, ministerial ability and fidelity;" and he adds: "Being not worthy to be one of them myself, I may the more freely speak that truth which I know, even in the face of malice and envy, that so far as I am able to judge by the information of all history, the Christian world since the days of the apostles had never a synod of more excellent divines."

Another, speaking of their scholarship, has compared them with the Council of Trent. He says: "All the members were men of distinction, and while Cagetan, who was reputed to be the most learned man in the Council of Trent, knew not

a word of Hebrew, many of these divines were eminent for their acquirements in Hebrew, and in Talmudical, classical, and oriental literature. Their debates, which were sometimes continued for months upon a single point, were regular scholastic discussions. An appeal was continually being made to the Greek and Hebrew originals, to the analogy of faith, and to the opinions of the rabbinical doctors and early fathers, and in these branches of study some of them attained an eminence which, if ever it has been equalled, has certainly never been excelled. They still shine forth with singular glory as stars of the first magnitude." In their views upon theological subjects, it is a notable fact that there was no division—they were all Calvinists. "There was not among them all one Arminian or Antinomian, much less one Unitarian or Pelagian." "This same is true in a great degree of the Parliament itself, even among the many hundred noblemen and gentlemen who constituted that body, we do not find a single infidel, Unitarian, Pelagian, or even Arminian." *

There is much meaning to be seen in this, when we recall the character of these men, and when we remember that they came from different sections, having been reared under different influences, and when we are mindful of the additional fact that they agreed, not only among themselves, but in a marked degree with the true reformers in every land.

Thus "for the truth of our doctrinal standards, we have the universal testimony of the ablest, wisest, and best men, both at the period of the Reformation, and in an age which has been justly styled the glory of England and the golden age of literature."

Although they differed not on theology, there were marked differences among them concerning church polity. At first, there were four parties—the radical High Church Episcopalians, Independents, Presbyterians, and the Erastians. The Episcopalians, being in sympathy with the king, withdrew. The disputes among the three remaining parties were sufficient to delay them for years in their decisions.

An interesting story is told of one of these debates, which illustrates the character of the youngest of the four Scotch commissioners. Selden, the leader of the Erastian party, reputed to be the most learned man of his time, and who,

* Smyth, Westminster Assembly, p. 59.

was one of the greatest lawyers in England, made a speech one day of such recognized power, that friend and foe felt there was nothing to answer. One after another tried in vain to reply, but at each attempt, speakers and hearers felt that they had failed. During this time, Gillespie was seen to write in his note-book. At last, Rutherford turned to him and said: "Rise, George, man, and defend the church which Christ has purchased with his own blood!" George did rise, and when he sat down, it is said that Selden remarked to the man beside him: "That young man has swept away the learning and labor of ten years of my life." All were eager to see Gillespie's note-book, that they might preserve the outline of his memorable speech, but they found only these words, "*Da lucem, Domine*"—"Give light, O Lord!"

As illustrating the character and faith of the members of the assembly, their frequent fasts showed that they leaned not to their own understanding, but sought help from above. These fasts they observed with the Parliament once a month, and sometimes oftener. On these fast days they humbled themselves before God with confession of sin, and spent the hours in prayer and attendance upon religious worship. Baillie tells us: "On these solemn occasions, one minister would sometimes pray without ceasing for two full hours."

There is a characteristic account of the sins of which the assembly acknowledged themselves guilty, and for which they held a solemn fast. Mr. Gillespie enumerated them as follows:

1. Neglecting attendance upon the assembly, although the affairs be so important, and late coming.
2. Absence from the prayers.
3. Reading or talking in time of debates.
4. Neglect of attendance upon committees.
5. Some speak too much; others too little.
6. Indecent behavior.
7. Unseemly language and heats upon it.
8. Neglect of trying ministers.
9. Members of assembly drawing on parties, or being frightened with needless jealousies.

Such confessions, although it reveals to us men of like passions with ourselves, yet also rebukes us, who, being ofttimes

equally guilty, do not show as did they, by their penitential fasting and prayers, fruits mete for repentance.

Did time permit, we might notice other items of interest, such as the small remuneration which they received for their eminent services (amounting to only four shillings, about ninety-six cents a day, and which amount was never paid in full), which shows how earnest and unselfish were these men who had left good livings and who risked their lives to undertake the assembly's work. We might notice how, though they opposed the unlawful interference of the king in spiritual matters, and thus made him their enemy, they likewise opposed the ambitious schemes and unlawful interference of Cromwell in civil matters, and feared not to censure him most solemnly for the king's death. Yea, by many such incidents we might have more light thrown upon the character of these men who feared none but God, and followed no leader, when he overstepped what they conceived to be the lines of law and justice.

We must, however, draw our paper to a close and can reserve only sufficient time to glance at the four strong men from Scotland, whose influence had so much to do with guiding the assembly and determining its decisions. We do not choose them because we claim that they were the greatest of all among those great divines, but because as Scotchmen and as Presbyterians, they are more our kin. The other names of Twisse, Godwin, Bolton, Burgess, Burroughs, Callamy, Coleman, Reynolds, Marshal, Greenhill, Gataker, Lightfoot and many more, who live to-day in their writings, though they be worthy of all consideration, we must pass by with the simple mentioning.

Among the Scotch commissioners, Henderson stands forth as in some respects the strongest man of all. He was a great statesman as well as a great divine. He was the father of the Scotch confession of faith, and probably took the leading part in outlining the confession prepared by the assembly. It would be interesting to describe his conversion (for he was once a prelate), and recount the story of that memorable day when, hid in the shadows, he heard the noted Bruce speak God's word, which there became to him the power of God unto salvation. But with only one illustrative incident we must leave his life to you for your study at leisure. He was famous for his calm deliberation and unswerving and unan-

swerable logic. Once a certain man at Oxford desired to have a tilt with him, and arranged a meeting at a dining. During the meal this person drew Henderson out and entered into a discussion with him. Finding himself worsted and seeing that he was being pushed steadily to the wall, in rage he dashed a glass of wine full into Henderson's face. Mr. Henderson did not change his expression, but after a moment remarked, "That, sir, was a digression; now for the argument."

We have already mentioned one incident illustrating Gillespie's powers of debate. We might spend much time with profit in contemplation of the character of this remarkable young man. We might notice how on account of consciencious scruples he refused to be ordained by a bishop, and thus long remained in obscurity; of his surprising Scotland with a brave, strong book published while he was but a stripling; of his influence with able and older men, but time will permit mention of but one other event in his life. While he was a member of the assembly (to quote Dr. Alexander Whyte) "it is told that when the committee of the assembly was engaged on the composition of the Shorter Catechism and had come to the question, What is God? like the able men they were, they all shrank from attempting an answer to such an unfathomable question. In their perplexity they asked Gillespie to offer prayer for help, when he began his prayer with these words: "O God, thou art a Spirit, infinite, eternal and unchangeable, in Thy being, wisdom, power, holiness, justice, goodness and truth;" as soon as he said amen, his opening sentences were remembered and taken down, and they stand to this day the most scriptural and most complete answer to that unanswerable question that we have in any creed or catechism of Christian churches."

Robert Baillie was the scribe among these commissioners. He had strong literary proclivities and his restless pen was never still. We may thank him for much of the most interesting literature on the assembly. His notes are published in three volumes, and are replete with quaint humor and valuable information. But Mr. Baillie was not only a quiet man of letters. He was also at one time familiar with the clarion note and thrilling clash of arms. He was one who signed the National Covenant, and "when the king attempted to subdue the covenanters by force, and they raised an army in

defense of their civil and religious liberties, Baillie accompanied a regiment of men raised in Ayrshire as their chaplain, when the free Scotch nation met the king in arms at Dunnse Low." It was after this that he again as truly stood for liberty when he attended as commissioner the Westminster Assembly.

And now, as to the personal appearance of Mr. Rutherford, the last of the four Scotch commissioners. We have a sentence picture given by an English merchant who heard him preach while on a visit to Scotland. To his friend he described him as "a little, fair man, who showed me the loveliness of Christ." He was a slight, fair man, of high-strung, poetic temperament, in whom the greatest extremes met, and yet, despite his volatile temperament, who was stayed and strengthened, and made an inestimable power by the abundant grace of God. With the warm passion of a highly emotional nature he loved Christ. To him Christ was all in all, and truly of him it may be said, the love of Christ constrained him, for his zeal and activity seemed to know no limits. He was a man highly valued for scholarship and had repeated honors from institutions which desired his services. Both as a preacher and as a pastor he has seldom been equaled, yet, strange to say, though manifesting the greatest "speculative freedom and theological breadth," he also manifested the greatest ecclesiastical hardness and narrowness. Once when he left a controversial passage in a sermon and went on to speak of Christ, the Laird of Glanderston cried out in church, "Ay, hold, you there, minister; you're all right, there!"

In his correspondence, Rutherford appears as a tender, affectionate and wise counsellor. His letters are still a means of grace to all who read them. He was much sought for advice in experimental religion, being regarded as an oracle of God. It is said that on one occasion even the famous Archbishop Ussher paid him a private visit without revealing his personality, and when the discovery took place, at Rutherford's request, the bishop preached in his pulpit "and stayed another day to enjoy his heavenly conversation."

Like the Apostles of old, Rutherford suffered many persecutions, and after a life filled with bereavements, was relieved by death, just in time to save him from other sorrows. His great book, "Lex Rex," was ordered to be burnt at the

market cross, in Edinburgh, and again under his own windows in St. Andrew's, and though he was, "at the time sinking under toil, grief and bodily sickness, yet his persecutors procured a sentence against him, depriving him of his situation in the college, confiscating his salary, confining him to his own house, and citing him to appear before the ensuing Parliament on the charge of high treason. On hearing of this summons, he calmly remarked that he had got another summons, before a superior judge and judicatory, and sent back the following message: "I behove to answer my first summons; and ere your day arrives, I shall be where few kings and great folks come." He then waited with joy the coming hour when he should depart and be with Christ, and his last words were, "Glory, glory dwelleth in Emmanuel's land." Such were the men of that assembly, and such were their times!

In conclusion it may be justly said that in all the struggles of the Church of God for truth and religious liberty, there is no record of any council in the personal characters of whose members were combined nobler faith and courage, deeper piety and consecration, broader learning and intelligence.

SCRIPTURALNESS OF THE WESTMINSTER STANDARDS.

BY E. H. BARNETT, D.D.

There is a great outcry to-day against all forms of creeds and dogmas. A little thought will show that this cry is senseless, if not traitorous. Every intelligent man must have a creed. If that creed is based on unimpeachable evidence it must be, to its holder, dogmatic, using this term in its original sense; it does not mean that such a creed is held without reason, but that as held it rests on grounds that are unquestioned and final. Mathematicians must have axioms which are to be relied on, received as certain and true; they are dogma to them. To the Christian believer God's words are, and must be, true and unquestioned. If the believers' mind ascertains that God has spoken on any subject, that word becomes, by a necessity of our thinking, a dogma to that mind. In the history of the church there was, from a variety of causes, a gradual recession from this dogmatic position of the word of God, and the introduction of the words of popes, councils and conclaves as the dogmatic statements of the truth. The Reformation was an attempted return of the church to the Bible as the word of God. It was found, as it had been found before, that the world by wisdom knew not God. Hence, for all Protestants the watchword has been: the Bible and the Bible alone, must decide as to all our beliefs and creeds. The distinctive element of Presbyterian Protestantism is the exaltation of the sovereignty of God, and this finds its norm and rule in the sovereignty of the word of God as contained in the Scriptures. From this flows the necessity of the scripturalness of any confession or creed. Our fathers who met in the Jerusalem Chamber two hundred and fifty years ago felt this most keenly. They demanded from each committee compiling the Confession that they should submit with every statement of truth

to be embodied in the document they were framing, a list of Scripture passages to prove the same. Not only so, but when the Confession was brought up for final adoption, Dec. 3, 1646, it was recommitted, that the "assembly should attach their marginal notes to prove every part of it by Scripture." Thus fortified by the words of divine inspiration, it was finally adopted by Parliament, April 29, 1647—so careful was this body of divines that every proposition contained in its confession should be scriptural, and hence should come to the intellect, to the conscience, to the heart and to the life with all the force that can emanate from the lips of God himself. Besides this, an oath was demanded from each individual member of the assembly that he would not vote for any proposition which he did not believe was clearly taught in the word of God: and this oath was solemnly read every morning immediately after prayers.

The task set before me is to show in several cases how this oath has been kept and this scripturalness maintained; and so the contentions against our Confession is transferred to a contention against God's own word. I can only select certain prominent doctrines of the Confession.

I. *The inspiration of the Scriptures.*—The Confession holds that the Scriptures of the Old and New Testament are the word of God, given by inspiration of God to be the rule of faith and life; that they are immediately inspired of God; the Supreme Judge of all controversies, and on which we can rest; it is none other than the Holy Spirit speaking and giving the only rule of faith and practice. (See Confession, Chap. 1, Secs. 1, 2, 5, 6, 10.)

The proof of this from the Scripture itself is as follows:

1. The prophets claim this: the Lord spake by Moses; thus saith the Lord; the word of the Lord came unto Isaiah, Ezekiel, etc. The apostles claimed it: 1 Cor. 4:1; 1 Thessalonians 4:8; Gal. 1:8, 9; 2 Peter, 3:16. And God bore witness to their claim by signs and wonders done by them; Heb. 2:4. Nay, they claim that the words they speak are the very words which the Holy Ghost teacheth; 1 Cor. 2:13.
2. Jesus claimed it for himself: the words I speak, he says, I speak not of myself; John 14:10; 7:16, etc. He claims it for the prophets as testifying of himself; John 5:39; Luke 24:37. He also promised the same

for his disciples; Matt. 10:19; Luke 12:12; John 14:26; 15:26, 27.

Our Lord stated that every jot and tittle of this law was true, and should be fulfilled. So the inspired apostles state: "Holy men of old spake as they were moved by the Holy Ghost," 2 Pet. 1:21. "All Scripture is given by inspiration of God," 2 Tim. 3:16.

We stand in this regard by the side of our divine Lord, whose words must be true.

II. Our Confession teaches: "Man by his fall hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man being altogether averse from that good, and dead in sin, is not able in his own strength to convert himself thereunto," Confession, Chap. 9, Sec. 3.

This humbling doctrine has been fiercely fought, but what says God in his infallible word? Genesis 6:5. Every imagination of man's heart is only evil and that continually.

Jeremiah 13:23: Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that have been accustomed to do evil.

Jeremiah 17:9: The heart is deceitful above all things, and desperately wicked.

John 3:4: That which is born of flesh is flesh.

Romans 8:7: The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.

Eph. 2:3, 5: "Children of wrath," dead in sins, etc. How can a dead man rise or move?

III. Regeneration is God's free and sovereign act; in it man is entirely passive until enabled by God's grace to answer and embrace Jesus Christ. Chap. 10., Sec. 2.

All the figures prove this: We are created in Christ Jesus; Ephesians 2:10, 4:24. The new birth is expressly stated to be of God and of him alone; John 1:13, James 1:18. The resurrection from the dead is a constant figure of this change and attributed to God alone; Ephesians 1:19.

There are also express statements of this fact:

John 6:44: No man can come to me except the Father which hath sent me draw him.

John 15:16; Ye have not chosen me but I have chosen you.

IV. The doctrine of election is that some men are predestinated to everlasting life, and others foreordained to everlasting death. Confession Chap. 3, Secs. 3 and 7.

Now the scripture is full of statements in regard to the absolute sovereignty of God.

Romans 9:11: That the purpose of God according to election might stand.

Romans 9:22, 23: What if God, willing to show his wrath, * * * and to make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory.

Ephesians 1:1 and following verses: "Chosen in him before the foundation of the world * * predestinated us unto adoption of children * * according to his good pleasure which he hath purposed in himself."

Acts 13:48: As many as were ordained to eternal life believed.

However the assembly was so scrupulous that all their utterances should be strictly scriptural that they expressly fence their position at the outset by stating that their doctrine as collated from Scripture does not touch on or oppose other statements equally scriptural:

(1) They do not make God the author of sin. (2) They do no violence to man's free agency. (3) The liberty and contingency of second causes are not taken away, but rather established. Cconfession Chap. 3 Sec 1.)

So in regard to the celebrated and much abused phrase in regard to "elect infants;" it is impossible for any man to put his finger on any express passage of Scripture in which it is taught directly that infants are saved. Our sympathies, our affection, our hopes all lead us to believe that they who have not sinned overtly and openly are saved, but the only ground we have for it is *God's electing love*; hence I have no doubt if we could ascertain fully the workings of the minds of those Westminister divines, we would find that it was their exceeding zeal for God's word that led them to put the phrase "elect infants," in which is stated most succinctly and clearly the only ground on which we can scripturally maintain what our hearts' warmest impulses desire and hope.

V. The confession teaches that God's elect shall certainly persevere therein to the end, but this depends not on their own will, but upon God. Confession, Chap. 17, Sec. 1, 2.

The Scripture teaches us:

Jeremiah 32:40: I will put my fear in their hearts that they shall not depart from me.

John 10: 28, 29: No man is able to pluck them (my sheep) out of my Father's hand. * * * Neither shall any man pluck them out of my hand.

1 Peter 1:5: Kept by the power of God through faith unto salvation.

Rom. 8:1, 35, 38: Who shall separate us!

VI. The polity of our Standards is clearly in accord with Scripture. We read of the church in the wilderness. Acts 7:38. That church was governed by elders, for to them Moses brought his credentials. Exodus 13:16. In Jesus' days the church was governed by elders. In the apostles' days the council (Acts 15) was composed of apostles and elders. We also read of the government by laying on the hands of the Presbytery. 1 Tim. 4:14. In heaven we see four and twenty thrones, symbols of ruling, and on the thrones four and twenty *elders*. The Presbyterian church is a church governed by Presbytery or elders; the historic church of Christ in its wider sweep from the times of Abraham to the Apocalypse is a church government by elders.

Thus we meet the cry of back to Christ; yes, we cry, stand by him, listen to his voice commending apostles and prophet; hear him as he speaks through them all, and bow intellect, heart and will to his supreme command. Jesus, Jesus only can command our conscience and our life. Human opinions and human speculations must all fade away before an express word of Scripture; and more than any other uninspired book these Standards of the Westminster divines adhere strictly and constantly to God's word as the alone rule of faith and practice.

THE INFLUENCE OF THE STANDARDS ON EDUCATION.

BY REV. F. H. GAINES, D.D.

In order to a satisfactory discussion of this subject it is necessary to define the terms. The word *Standards* may be used in two senses. 1. *In a general sense,* including the doctrine, polity and order of the Presbyterian Church as set forth in the Confession of Faith *and* Form of Government formulated by the Westminster Assembly. 2. *In a special sense* applying to the Confession of Faith *and* Catechisms *only.* In this discussion I shall use the word in both senses, *i. e.,* whatever influence the Confession of Faith *and* Form of Government, or the Confession of Faith and Catechisms *only,* have exerted upon education, I shall claim as exerted by the *Standards.*

The next term requiring explanation is the word *Influence.* How shall we determine what has been the *Influence* of the Standards on education? Doubtless the Standards have influenced education in many different ways, through the family, through individual educators, by prompting gifts to the cause of education, in determining the character of text-books and courses of study. There is evidently no possible way of ascertaining or estimating *all* this influence. In this discussion, therefore, I shall restrict the meaning of the word *Influence* to *what history* shows has been done for the cause of education by those holding the Standards, in either the *general* or *special* sense. By the term *Education* as here used is not meant *theological* education, but education *in general.*

As thus defined I now proceed to the consideration of the subject, *The Influence of the Standards on Education.* This subject I propose to discuss under the following two general heads:

1. The Facts of History.
2. The Relation of the Standards to the Historical Facts.

I.

THE FACTS OF HISTORY.

What does history show to have been the influence exerted upon education by those holding the Standards?

The limit assigned to this paper will only permit me to give *some* of the facts. Those I have selected are from the history of Scotland and of our own country.

1. *Facts from the history of Scotland.* "In 1558," says Dr. E. D Morris, "writing from Geneva his 'Brief Exhortation to England,' Knox affirmed that 'for the preservation of religion, it is most expedient that schools be universally erected in all cities and chief towns, the oversight whereof to be committed to the magistrates and learned men of the said cities and towns; that of the youth godly instructed among them, a seed may be reserved and continued for the profit of Christ's church in all ages.' In 1560, moved doubtless by what he had already seen on the continent, he urged the establishing of schools for the poor in Scotland, maintaining that such schools ought to be supported, if need be, by the kirk." This was eighty-five years before the Westminster Assembly met. But since the Scotch church, both in doctrine and polity, was the mother of the Presbyterian churches, which afterwards adopted the Westminster Standards, the influence of Knox and the early kirk may be fairly claimed. But Dr. Morris continues, "That these urgent teachings bore early and abundant fruit, we have the amplest evidence. The important General Assembly of 1638, while putting into form the fragmentary records of preceding assemblies, and at the same time reviewing their action, alloweth this article, 'anent the planting of schooles in Landward,' the want whereof doth greatly prejudge the grouth of the gospel, and procures the decay of religion.' The assembly likewise 'giveth direction to the severall Presbyteries for the settling of schools in every landward parochin, and providing of men able for the charge of teaching of the youth.' In the same spirit the celebrated assembly of 1642, in the midst of the agitations of that eventful period, ordained that 'every parish would have a reader and a schoole, where children are to be bred in reading, writing and grounds of religion,' and also required its Presbyteries 'to certify from one General Assembly to another whether this course was continued without omission or not.'

For reasons which are familiar the Scottish school system grew up within the Church, rather than, as on the continent, within the State; and therefore from the beginning assumed chiefly the parochial form. Yet these ecclesiastical acts and the vast number of others of like tenor found in the ministers of General Assemblies of the Church of Scotland in its various branches from 1642 to the present time, abundantly testify to the fidelity of that church to the cause of popular education. In like manner do these acts amply explain the existence of that general intelligence, of that extensive diffusion of knowledge, of that mental action and vigor and of that consequent energy and elevation in character which has made the Scottish people well-nigh pre-eminent among the nations." Presb. Al. Second Gen'l Council, pp. 287-8; *cf.* History Church of Scotland by Hetherington, Vol. I, pp. 99 and 331.

The above statements are confirmed by the following extract from the American Ency. (Scotland): "In 1695 it was enacted that there be a school founded and a schoolmaster appointed in every parish by advice of the Presbyteries. . . . . This was the foundation of a system of common schools, under which the Scottish people in the eighteenth century became more generally educated than any other in Europe." See also Hetherington's History of the Church of Scotland, Vol. II, p. 222.

2. *Facts from the history of the United States.*

A history tracing the influence of those holding the Standards on education in the United States, is yet to be written. The facts must be gathered from many different sources. Only a very few can be given in this paper.

A very interesting set of facts may be found in Dr. Foote's Sketches of Virginia, in the chapter entitled "Log Colleges." The pioneer in the movement was Rev. Wm. Tennent. Mr. Tennent came to this country from Ireland where he was an Episcopalian. After his arrival in America he joined the Synod of Philadelphia (1718). The reasons he gave for leaving the Episcopal Church and joining the Presbyterian clearly show he was a true Presbyterian. He "settled on the Neshaminy, not far from Philadelphia, and opened a famous school which was generally known as the 'Log College' or Tennent's Log College. * * * The reasons for the Log College were plain and forcible;—a pure and efficient church requires a learned ministry,—the ministry

must be raised up, in, and by the church,—the church must educate her sons to be citizens of intelligence or society must deteriorate,—society can never educate the church, but the church must educate society,—and the standard of education in the church is the standard of education in society. He looked around among the settlements in the provinces of Pennsylvania, Delaware and New Jersey, and saw no college or high school for the instruction of youth in the languages and sciences, and his heart prompted him to build his Log College. Here young men were taken through a classic and scientific course and those who wished a thorough course of theological reading. His students were fitted to enter upon professional studies of law or medicine, or public life, or the ministerial office. This school soon became the most approved place of education south of Yale College and north of William and Mary. * * * When William Tennent began to wear away with age, Samuel Blair, a pupil and disciple and a leading man in the great revival, a burning and shining light through life, opened a school at New Londondery in Pennsylvania, on the same plan as the Log College, a school for classics, for the sciences, and for theology. From his school came out the man that has been truly styled the *Apostle of Virginia*—Samuel Davies, a man with whom in Virginia is associated what is pure in politics and excellent in religion. * * *

Rev. Samuel Finley opened a log college at Nottingham, Pa., about the time the school at New Londonderry was closed by the death of Mr. Blair. From this school proceeded many eminent men. * * *

While these log colleges were pouring out streams to make glad the city of God, Alison was cherishing a school which was matured into the University of Pennsylvania; and Dickerson and Burr fostered the incipient college, now known as Nassau Hall, or the College of New Jersey." In Virginia a little later the Presbytery of Hanover took up the subject of education (1771–1774) and founded two academies or high schools, one in what is now Rockbridge county, under Rev. Wm. Graham, and known as Liberty Hall, and another south of the Blue Ridge in Prince Edward county, and known as Prince Edward Academy. The first of these developed into Washington College, now Washington and Lee University, and the latter into Hampden-Sidney College. Nor was it

alone in the Middle States, in New Jersey, Pennsylvania, and Virginia that the influence of Presbyterians in behalf of education was felt. In the sketch of the Presbyterian Church in Georgia, given by Dr. J. S. Wilson, we find the following interesting piece of history: "The most important enterprise ever entered upon by any ecclesiastical body in the State, had its inception at the session of Hopewell Presbytery at Thyatira church, in the spring of 1823. This was the formation of the Georgia Educational Society. Out of this enterprise arose the whole movement of denominational education in the State. To it we trace the existence of Oglethorpe University, Emory College and Mercer University." Necrology, p. 29. The historical facts above recited may no doubt be taken as a fair illustration of the influence of Presbyterians on education in other States of the American Union. But it is not only the *Presbyterians* whose influence has been felt in behalf of education. The Congregationalists of New England holding the Westminster Confession of Faith have exerted a large influence in the same way. They have always been the friends and patrons of education, and with the Puritans (who were Calvinists) have done more to inaugurate, develop and sustain the educational institutions of New England than all others. Let me sum up this historical sketch by a quotation from the *Presbyterian Encyclopedia*. Speaking of Calvinism, that system of doctrine taught and formulated in the Confession of Faith, the author says: "Hence Calvinism has been the source, not only of the common school system as it exists, in our own country, but of almost every one of our earlier colleges and universities; notably Harvard, Yale, Princeton, Union, Bowdoin, Dartmouth, Rutgers, Dickinson, Washington and Jefferson, Middlebury, Hampden-Sidney, Amherst, LaFayette and Hamilton, not to mention more recent enterprises. For generations, nearly the entire cultivated, mind of the country was under its training and stamped with its peculiar impress." This is corroborated by the following statement by Dr. A. A. Hodge: "All modern provision for universal education sprang from the Scotch parochial school and the New England college."*

* Popular Lectures on Theol. Themes, p. 162. *Cf.* History United States (Bancroft), Vol. I., pp. 609–610.

II.

THE RELATION OF THE STANDARDS TO THESE HISTORICAL FACTS.

Is it accidental that those holding the Standards invariably, in different countries and different generations, and under all circumstances, have been the friends and patrons of education, and have exercised such a great and salutary influence upon education? Or did the Standards sustain to the historical facts the relation of cause to effect? That the Standards *did*, in a very large measure at least, cause these facts, I argue under three heads:

1. From the influence of the Doctrines of the Standards.
2. From the influence of the Form of Church Government taught in the Standards.
3. From the influence of the Order taught in the Standards.

1. *From the Influence of the Doctrines of the Standards.*

It is manifestly impracticable within the limits of this paper to consider the doctrines of the Standards in detail. In lieu of this I shall endeavor to show that these doctrines are adapted to produce a *type of character* which will resolutely seek liberty of conscience, the propagation of truth, the greatest enlightenment; the highest possible attainments.

(1) The doctrine of God taught in the Standards is adapted to produce *such a character*. What a man believes concerning God has more to do with the formation and development of character than any other article of his creed. It is the basis of his faith and hope, and the foundation of his moral system. Hence it is a true saying that *a man can rise no higher than the God he worships*. It becomes, therefore, important to inquire: What is the doctrine of God taught in the Standards? Let the Confession of Faith speak: "There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of those that diligently seek him; and withal most just and terrible

in his judgments; hating all sin and who will by no means clear the guilty. God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, not deriving any glory from them, but only manifesting his own glory in, by, unto and upon them: he is the alone foundation of all being, of whom, through whom and to whom are all things; and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest; his knowledge is infinite, infallible, and independent upon the creatures; so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works and in all his commands. To him is due from angels and men, and every other creature whatsoever, worship, service or obedience he is pleased to require of them."—Confession of Faith, Chap. ii.

Such a doctrine of God becomes the basis of an intelligent, strong, undying and uplifting faith; furnishes an immutable standard of the highest moral excellence; claims authoritatively absolute obedience; and is the source of strength, courage and hope. Such a doctrine of God cannot fail to fill the soul with purest and loftiest aspirations, while the true believer is "changed into the same image from glory to glory even as by the Spirit of the Lord."

(2) The doctrine of *man* taught in the Standards is also adapted to produce *such a character*. The Standards clearly teach that man was created in the image of God, and hence with an immortal, reasonable soul, endued with knowledge, righteousness and true holiness; but from this, his first estate, he fell by his own sin. They teach, further, the doctrine of original sin, "whereby we are utterly indisposed, disabled and made opposite to all good and wholly inclined to all evil," and from which do proceed all actual transgression.

Such a doctrine of man is adapted to produce true humility, to rob of all self-sufficiency, and to impress upon man his unworthiness and helplessness as a sinner; while at the same time it points out the vast possibilities of a soul created in the image of God.

(3) The doctrine of redemption taught in the Standards is adapted to produce *such a character*. The Standards most emphatically teach the exceeding sinfulness and fatal conse-

quences of sin; the perfection and immutability of the moral law; that the Mediator, by his vicarious obedience and death, perfectly satisfied the law of God for his people, so that God could save the believer in perfect consistency with the eternal principles of right; that by the Divine Spirit salvation is most graciously applied to the elect, who are also "kept by the power of God through faith unto salvation." Such a doctrine of redemption condemns sin, magnifies the law, exalts and honors God, and raises graciously the depraved, helpless sinner into newness of life, and leads him to seek and find his all in his Divine Savior. Such a doctrine of redemption must bind the redeemed sinner unto God as with hooks of steel, and make him feel that he can do all things through Christ who strengtheneth him, and must constrain him to present himself a living sacrifice unto God. Such doctrines of God, of man, and of redemption cannot fail to produce a type of character which will resolutely demand liberty of conscience, a broad intelligence, propagation of truth, the highest elevation of the race, a sound and thorough training of the young—all that God may be glorified. Speaking of Calvinism as epitomized in *Predestination*, Dr. A. A. Hodge, says: "Predestination exalts God and abases man before God. It makes all men low before God, but high and strong before kings. It founds on a basis of eternal rock one absolute sovereign, to whose will there is no limit, but it levels all other sovereigns in the dust. It renders Christ great and the believing sinner infinitely secure in him. It establishes the highest conceivable standard of righteousness, and secures the operation of the most effective motives to obedience. It extinguishes fear, it makes victory certain, it inspires with enthusiasm, it makes both the heart and the arm strong.... The man to whom in all the universe there is no God is an atheist; the man to whom God is distant, and to whom the influence of God is vague and uncertain, is an Arminian; but he who altogether lives and moves and has his being in the immanent Jehovah is a Calvinist." Pop. Sers., p. 162. And so we find in history that the characters guided and moulded by such doctrines have ever sought perseveringly and courageously the highest attainments for themselves and their children, that God might be glorified in them. Out of a sense of duty to God, to their Redeemer, to themselves, and to their fellow-men they have sought the largest enlightenment.

Holding such doctrines of God, of man, and of redemption, they have been thereby moved to seek, through a sound education, the acceptance of those great truths which glorify God and save and exalt man.

2. *From the influence of that Form of Church Government taught in the Standards.* Strictly speaking, there are only four forms of church government. See, "What is Presbyterianism," by Charles Hodge, D.D.

(1) The Popish, which teaches that church power resides in the Pope as Vicar of Christ.

(2) The Prelatical, or Anglican, which teaches that church power resides in apostle bishops.

(3) The Independent or Congregational, which teaches that church power resides in each particular congregation.

(4) The Presbyterian, which teaches that the power of church government resides in the whole body of believers, who exercise this power through representative assemblies.

According to the Popish and Prelatical theories of church government, the rights and responsibilities of the people are not recognized at all. They are absolutely subject to Pope or to Prelates. Hence, this theory of church government is associated often in history with despotism, a despotism which keeps the people in ignorance that the despotism may be the more absolute. The independent form of church government, while recognizing the people, yet lacks unity of the whole church, lacks coherence, lacks uniformity, lacks the power to influence all thepeople. But the Presbyterian form of government distinctly recognizes the rights and responsibilities of the whole body of believers, and calls them, through their representatives, to the government of the church, these representatives being so organized into assemblies as to preserve the unity of the whole church. "It would be easy to show how the system gives development to the sense of individual responsibility and to a manly spirit of personal independence, but it needs no argument to show that the spirit which will not brook sacerdotal tyranny in the church will not submit to civil despotism in the State. While there are systems of faith and forms of government which enchain and enfeeble the underssanding by suppressing free inquiry and committing both thought and conscience to the keeping of spiritual rulers, the tendency of the Presbyterian system has always been just the reverse."—Presbyterian Encyclopædia, p. 695. That the

recognition of the rights and responsibilities of the people has ever tended to develop character and to lead them to seek that intelligence which will qualify them to meet their high responsibilities, history proves. One illustration must suffice. Green, in his History of the English People, speaking of Scotland, says: "The system of Presbyterianism as it grew up at the outset without direct recognition from the law, not only bound Scotland together as it had never been bound before by its administrative organization, its church synods and general assemblies, but by the power it gave the lay elders in each congregation, and by the summoning of laymen in an overpowering majority to the earlier assemblies, it called the people at large to a voice, and, as it proved, a decisive voice, in the administration of affairs. If its government by ministers gave it the outer look of an ecclesiastical despotism, no church constitution has proved in practice so democratic as that of Scotland. Its influence in raising the nation at large to a consciousness of its own power is shown by the change which passes from the moment of its final establishment over the face of Scotch history"—p. 523.

3. *From the influence of the Order taught in the Standards.*

There is one feature only of the order taught in the Standards to which I desire to call attention as having exerted a very powerful influence on education, namely, that feature of our church Order which requires an educated ministry. The great influence of the Presbyterian ministry upon the cause of education is one of the indisputable facts of history. This influence has been exerted in two ways, *indirectly* and *directly*.

Indirectly the minister, by the character and style of his preaching, by his conversation and by exhibiting the power of education, has lead the people to value and seek it. He has been a living example of it, a light in the congregation and a teacher from the pulpit Sabbath after Sabbath. An educated man in such a position as that of a Presbyterian pastor cannot fail to exert a powerful influence on education.

But the Presbyterian ministry has exerted a *positive* and *direct* influence on education. From the days of Knox they have been leaders in education. Many of them have been distinguished educators, such as the Tennents, the Blairs, Edwards, Davies, Witherspoon, Alexander, Graham and a host of others. And besides these distinguished names many have combined preaching and teaching, and so practically educated their con-

gregations. Thus the Standards through Doctrine, Form of Government and Order, have wielded a very great influence on the cause of education.

LESSONS FOR US.

1. The reason which prompted our fathers in their efforts in behalf of education remains in full force to-day. That reason, as given by Knox, was "that of the youth godly instructed among them a seed may be reserved and continued for the profit of Christ's church in all ages." History only emphasizes the importance of this reason. The great question is: "*Shall the educated classes be Christians, and shall they be sound in the faith?*" If so, the church *must* use her influence in shaping the character of the education given to the young.

2. The record of those holding the Standards in behalf of education is a glorious one. Shall this record be continued? Rather, shall it be enlarged? Shall we not do more for education than our fathers?

3. It has been shown that the Standards were the potent influence which determined the record of our fathers in behalf of education. If so, shall the great principles embodied in the Standards be obscured or neglected by us? If the doctrines of the Standards *have in the past* been a great power in prompting and guiding to the enlightenment and elevation of man by promoting education, are they not still adapted to produce the same effect? Surely, then, we should be careful to preach and teach those great doctrines. There is no reason for the timidity manifested by some in reference to the doctrines of our Standards. They have ever been powerful for good, uplifting, and most salutary.

4. It has been shown that the Polity of our church has been a great influence in promoting education. How encouraging and stimulating should this fact be to us as Presbyterians! Let us cherish and preserve in its integrity our scriptural form of church government.

5. It has been shown that the feature in our church order requiring an educated ministry has exerted vast influence upon the cause of education. Let this, then, be remembered among the many strong reasons for maintaining our standard of education for our ministry. It is to be feared that the standard has been lowered latterly. This must be looked upon as a great calamity by all who stop to reflect.

And now, brethren, if Presbyterianism made Scotland the most enlightened nation in Europe; if it has done more than anything else to promote education in America, what must be the value and importance of the Standards! How much have they contributed to the elevation and glory of man, and more than all to the glory of God?

THE STANDARDS AND THEIR INFLUENCE UPON THE HOME AND SOCIETY.

BY JOHN C. WHITNER.

The Standards distinctly recognize the fact that the church as visibly constituted was set up in the family. This was plainly the case in the time of Abraham, and possibly as far back as Noah. The call of Abraham to a separation of himself and family from an idolatrous world, and embracing as it did years of faithful and obedient training, truly "marked a new era in the kingdom of God." After this call and the training, God entered into the gracious covenant of promise with him, repeated and enlarged at two subsequent interviews with the pledge of an immense spiritual posterity, the land of Canaan in its most extended sense for a possession, and salvation to him and through him to the world.* To this was attached circumcision as a sign and seal to all the covenant promises.

The family expanded into Israel as a nation and as the church. Then was added the additional sacrament of the passover, whose observance gave safety, signified redemption and typified "even Christ our Passover sacrificed for us," and the feast to be eaten "with the unleaven bread of sincerity and truth." (1 Cor. 5:8.) Afterward followed the covenant of Sinai embracing the re-enactment of the Ten commandments, the ceremonial law with its sanctuary, its priesthood, its sacred rites—all to be crowned by the administration of righteousness which would excel in glory. (2 Cor. 3:9.) In all these years the children were especially provided for, and were constantly instructed in the law and the testimony.

When Christ came, as the church in its expansion was to embrace the entire world, circumcision passed into baptism as the sign and seal of this gracious covenant, and the Old Testament dispensation passed into the New Testament dispensa-

*"Bible Course," Rev. F. H. Gaines D.D.

tion. Under the new dispensation as under the old, the children of believing parents are recognized as born into the church, through the covenant relation of their parents to God. In obedience to this, the church enjoins upon parents the duty of presenting their children for baptism as the sign of their birthright and in recognition of their membership. The Standards clearly teach the absolute sovereignty of God and the free agency of man. In the exercise of that free agency man fell into a state of sin, wherein he is in absolute bondage by corruption of his entire nature. This bondage to sin can be broken only from without. Man never has been able to devise any sure escape. In the exercise of His own sovereign pleasure, God opened a way by giving His Son to be a deliverer. Nor is salvation from that state dependent upon man's goodness or works of any kind, but entirely upon redeeming love. To execute His redemptive purposes, God has instituted external means in the family, through His gracious promises to the parent, and through the church with all of her ordinances and sacraments.

As enjoined by the church and taught by the terms of the covenant, believing parents can bring their offspring and dedicate them to God. Trusting alone in the God of the covenant, they place their little one in the loving arms of Christ to be His forever; and ask for the application of baptism as the sign of ingrafting into Christ and the partaking of the benefits of the covenant of grace; and then accept the child again as a sacred trust from Him, engaging to instruct it in the Scriptures, to pray for and with it, and to watch and guide it in the ways of truth and duty. The church, by reason of the membership of the child of the covenant, also becomes an active party to the contract as likewise binding upon them. Then to complete the contract, comprehending the persons of the Godhead in their covenant with each other, and the covenant made through Christ with the believer, God graciously becomes the party on the other side, doing everything needful for him to do, first moving the parents to the act of dedication and then enlightening and enabling them to the performance of their vows, whilst at the same time operating by his Spirit upon the hearts of the children. What a sure foundation for the faith of parents for the salvation of their children!

How merciful in this arrangement. As in the world

parents can act with binding power for the best interests of their little ones, so believing parents can act for their children's salvation under the covenant of grace. What the babe cannot do, believing parents can do for it. It cannot come, they can bring it. It cannot believe, they can believe and accept for it. It cannot take the covenant obligations, they can assume them in its behalf. Nor is it indeed necessary for the child to understand and make these pledges, since the covenant is between God and the parents for the child. He has instituted this ordinance as the visible sign in the church, to show that He does save children.

Eternal death is existence out of communion or fellowship with God. When God brings a soul out of death into life, He has provided the sign and seal of baptism to signify outwardly the communication of this inward grace. This is the sign of the covenant which God made with Abraham, and through him with all believers, saying, I will be a God to thee and thy seed after thee, the sign being first circumcision and now baptism. If this sign can only be applied to the adults and not also to their infant children, as was done when the covenant was first made, what then becomes of that part of the covenant which applied to children, and what sign is there to show that God does save the children of believing parents dying in infancy? Some may say this is baptismal regeneration. It is not, the seal being applied not on the faith of the child but on the faith of the parent. Again, it may be said that this was true under the Old Testament, when circumcision was the seal of that covenant, but now that covenant has been done away with, as shown by the abolishment of circumcision. This argument seems to be based upon the supposition that this covenant was made with Abraham only as the father of the Hebrews, whereas it was made with him as the father of the faithful, as is clearly and positively asserted by Paul in Galatians, 3d chapter, where he distinctly declares "know ye therefore that they which are of faith, the same are the children of Abraham. And the Scriptures foreseeing that God will justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then, they which be of faith are blessed with faithful Abraham." And he was chosen the father of the faithful before even he received the sign of circumcision, as Paul

asserts in Romans 4:11–13. If this covenant was made with the believer and his seed, the mere change of the seal from circumcision to baptism, both used interchangeably by Paul in Col. 2:11–12 cannot and does not vitiate the covenant in its application to believing parents and their offspring. Hence every believing parent who fails or refuses to have his child baptized, shows a want of faith in God and His covenant, and through this want of faith neglects and jeopardizes the eternal interests of the child.

The Shorter Catechism is prepared for the instruction of the children in the home and in the church. Instructed therein they grow up into a thorough knowledge of the truth as revealed in the Scriptures, and grounded in what the world calls hard doctrines, they early and reverently admit God's supreme sovereignty, realize that by nature they are dead in trespasses and sin, that God alone can save and that He offers salvation as a free gift in Christ Jesus, his Son, and that the Scriptures are the inspired and infallible law of God and the only rule of faith and practice. Parental training embraces also instruction, that they should at the proper age assume the vows their parents have taken for them. Children so often do this, and at such an early age, that parents more fully realize the promises of the covenant. Seldom, if ever, is there disappointment where duty has been faithfully discharged, though sometimes the delay may reach to old age before fulfillment, and yet, like hoary-headed Manasseh, they are made to know and accept their father's God. Why should there be a doubt of this, or a surprise that children even cry to come into the fold?

There is such a thing as sanctified routine. Constant teaching makes impression upon the memory. Repetition of blows renders them effective even though they be light. How often did the apostles repeat the Gospel story over and over again! It is necessary for children to be taught in this manner. Who can do this but the parents? And what parents will do this so thoroughly as those in covenant relation with God, realizing, as they do, that instruction and labor in the Lord shall not be in vain, and that He will bless this instruction for the salvation of the child? And thus from generation to generation is handed down faith in God's covenant and instruction in his word, and, as he Himself declares, a holy

seed is raised up. What is the practical effect of this teaching upon the home, upon the church, upon society?

It is that they honor God, recognize Him and have a due regard for their fellow men in all the relations of life.

In the class thus trained we find more of those who respect the Sabbath day. They condemn the practice of railroads and street cars in using the day for traffic and amusement, the opening of postoffices, the carrying of mails and the selling of newspapers, the breaking of the Sabbath for the sake of gain or amusement, and turning of its rest into selfish enjoyments, all because these violate the proper observance of the Sabbath as a day belonging exclusively to God, to be devoted to His worship and His service, and to the rest of man from the labor and the wearing cares of life. Violation of the Sabbath is surely a national sin next only to the sin of covetousness.

Those trained under our Standards embrace a class who uphold and sustain churches as a privilege and a duty. Because of this our churches have done as well as they have, so that in every community they exercise a marked influence. The house of God is a holy place to them, its worship a pleasure and a duty, a place where families still cling together, where solemnity tones deportment into deep respect, and where children are with their parents and not left to their own inexperience and frivolous inclinations.

Those thus trained frown upon dishonesty, crime and injustice. "You need not fear being taken upon that murder jury, nor any other criminal jury," said a man once, "because Presbyterians believe in the inspired teaching of the Old Testament and therefore favor hanging for murder and full punishment for every crime, and are never wanted in such cases." Whether this be so or not, certain it is that as a denomination they are against crime, and are strenuously in favor of upholding the law of the country in its integrity and of preserving society in its purity.

Those instructed in these doctrines do not cringe to wealth or position, while readily recognizing and according respect and honor to those to whom they are due. Yet, as God's freemen, they cannot be the slaves to power or wealth. Moral courage is a characteristic of the teaching of Calvinism, because it bases its action upon the sovereignty of God and leaves conse-

quences with Him. Hence it teaches that conscience and courage must go together, that religious liberty can be liberty only to do right, and that all true greatness must rest upon principles of strict righteousness. Buckle, in his history of Civilization, says: "The first circumstance by which we must be struck is, that Calvinism is a doctrine for the poor. The more any society tends towards equality, the more likely it is that its theological opinions will be Calvinistic."

The principles taught in our Standards apply both to the home and to society, in elevating their aim, in regulating their amusements and in refining their conduct so as to raise them above mere conformity to the world, into the plane of such associations and pleasures as accord with proper restraint and true Christian liberty.

How true it is that Calvinism stands everywhere for the rights of God. In no other system of doctrine can be found such teachings as to His infinite, eternal and unchangeable being and attributes and these all harmonizing as well when infinite justice and holiness frown upon and punish sin, as when infinite mercy, working out the scheme of man's redemption, freely offers to the sinner salvation through Jesus Christ. Dr. A. A. Hodge says of Calvinism, that it "emphasizes the moral guilt and impotence of man, exalts the justice and sovereignty of God, and refers salvation absolutely to the undeserved favor and new creative energy of God;" * * whilst "the manifold and elastic system of compromise which admits man's original corruption, but denies his guilt; regards redemption a compensation for the innate and consequently irresponsible disabilities; and refers the moral restoration of the individual to the co-operation of the human with the divine energy, the determining factor being the human will."

The conception of God as taught by the Standards must necessarily influence the formation of character, so as to regulate conduct and shape the entire life. If doctrines taught in childhood are not of divine revelation, false conception of obligation and of duty will direct manhood into wrong paths. Man must have a good law given him, or he will make a bad one for himself. "All the value of service rendered," says Dr. Arnot, "by intellectual and moral beings depend upon the thoughts of God which they entertain." "Hence no sincerity of purpose, and no intensity of zeal can atone for a false-

creed, or save a man from the fatal consequences of wrong principles." *

As a moral force Calvinism has always been in the lead. † The two mainsprings by which men are moved are sentiment and idea, feeling and conviction. As the one or the other of these control so the moral character will be shaped. The man of conviction is the man of stability. Calvinists are governed by ideas and convictions, as these are taught in the Scriptures, and are thus led to the exaltation of God as the giver of every good and perfect gift.

Laying aside my manuscript, allow me in plain words to ask a few practical questions. Have the advantages mentioned as resulting from the dedication of children to God in baptism, been overdrawn? Is the Abrahamic covenant fully understood, and do parents realize that the benefit which flows from it is literally God's promise of salvation of their children and therefore renders it certain. What has been your observation on this subject? Search your own experience, gather the testimony of others, enter the homes honoring God through His covenant, and behold how wonderful has been the result. Let me give you a few practical illustrations.

Dr. B. M. Palmer, of New Orleans, related to me the following touching incident: During an epidemic of yellow fever, a physician, an Elder in his church, sent for him to visit a sick young man who could not live many hours, and who was asking for him. He hastened to the house, met the physician coming out, who said "he has grown much worse, and cannot live an hour longer." Hurrying to the bedside, his own practiced eye detected that the patient was really dying. The poor boy begged that he would pray for his recovery, promising if spared to join his church and work for Christ. Dr. Palmer told him it was useless, that he was then dying, and in a few minutes would be in the presence of God. "Oh, doctor, pray I may get well—I am young, and so far away from Mother and Father." "My young friend, are you a member of the church?" "No, sir, but if spared I want to join your church." "You can't live many minutes. Are your parents members of any church?" "Yes, they are Presbyterians." "Were you baptized in infancy?" "Yes, and my parents raised me right—they taught me the Catechism,

* "Calvinism in History," Rev. F. N. Fetridge.
† "Calvinism in History," Rev. S. N. McFetridge.

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

took me to church and prayed for and with me. Do pray for me to live." "Impossible, my son. Look now to God. He made a solemn covenant with your parents. Claim the covenant blessings from Him now." Briefly he explained, and urged him to join in a prayer for his own salvation through faith in Christ. "Whitner," said the good man, his face beaming with tenderness, "I put into that prayer of two minutes all I could of earnest pleading with God, to remember His gracious covenant with the parents, and to fulfill all of its precious promises by preparing their covenanted child, by the power of the Holy Spirit to meet Him in glory. I arose and asked him if it was well with him. He shook his head and again implored me to pray that he might live. I urged him to look to Christ. He turned his head aside, was silent for a minute or two, then turning back and with a joyous expression on his face said, "It is all well, doctor, all well—all so bright—good-bye—" and he went to the bosom of the God of the covenant. I looked at my watch as he breathed his last, and it was exactly ten minutes from the time I sat by his side and took his hand." Did not God regard his covenant in this case?

In another State a young man lived who was blessed with a wife and several bright little ones. He went in his buggy across the long bridge over the river for the purpose of hunting, and towards evening returned to the bridge. In the meantime one of the lofty spans had begun to give way. The keeper saw that he had been drinking and endeavored to stop him. He heeded neither the keeper's appeals nor the placards of "Danger," but gave his horse a lick which caused him to lunge forward. The bridge gave way, the horse fell jerking the buggy with such force as to throw the man over the railing, and down he fell into the water far below. Everybody supposed he was drowned. Some months afterward he presented himself to the Session of the Presbyterian Church for admission, and this was about his story: When the horse fell, he was thrown clear of the bridge, was immediately sobered, like a panorama the sins of his life shot before him, and his soul passed through the process of conviction for sin, confession of sin, faith in Christ, repentance, and he received during his fall assurance of pardon and acceptance through Jesus Christ. His mother had taught him all these from childhood. When he struck the water he became unconscious, but some

one took him ashore and to his home. He recovered in due time ,and after testing for several months the genuineness of his change of heart, so wonderfully wrought, had come to ask that he might be permitted to join the church of his parents.

What a wonderful evidence, that God is the covenant-keeping God.

A young man was at his business upon the top of a car, and as the train passed under the bridge was knocked off. Many friends accompanied his distressed mother to his side. It was evident that he was near to death, and the mother appealed to a good Christian man, member of the Episcopal church, to pray for him, saying, "Oh, Captain, pray for my boy, and remember that he is a child of the covenant, and that God has promised to be a God to him under all circumstances." He did pray fervently, and afterward asked me what the mother meant by "child of the covenant." I explained, and then inquired if the young man manifested any change before dying. "Yes, indeed he did. He was calm, loving toward wife and mother and brothers, and gently breathed his last after giving assurances that all was well with him."

Dr. Thornwell lost a son aged 17 or 18. So far as he knew there had never been a change of heart, and there was no evidence of hope given in the last sickness. Dr. Palmer visited his beloved friend and found it hard to touch upon that point, yet it was lovingly done. The great Thornwell was never greater than when he arose to that sublimity of faith which enabled him to say in substance that while it was true he had no word as to a change from his son, still he knew in whom he had trusted, that God was true and faithful to His covenant, and therefore he felt assured his boy was saved. He was so calm and trustful and peaceful in this confidence, that all became satisfied the boy was saved because he was thus satisfied. Days afterward the proof came that the young man had been happily converted, had confided the sweet secret to some friends, made arrangement to make public confession of Christ, and was simply deterred by his own modesty from speaking of it to his parents.

Another case. He always answered his mother's pleadings, "When I am forty, Mother, I will join the church." Success gained all the friends heart could wish, and he became absorbed in worldly matters. Yet under Dr. Samuel K. Tal-

mage's preaching God sent conviction to his soul. There was no light, and after the meeting he wandered behind piles of lumber and knelt down in the dark to tell God what a sinner he was. As he was pouring forth his wailing, "You are forty years old to-morrow!" shot like lightning through his soul, and he almost fell into a delirium of despair. Just afterward peace came, that peace that passeth all understanding, and the Spirit whispered, Thy sins which are many are all forgiven. All was now bright and he went home, told his pious wife the good news, and they sat side by side with hands clasped and eyes streaming with tears, while they sang as never before, "Come thou fount of every blessing." As this scene was being enacted, their eighteen-year-old daughter, bright and full of life, whom the Father made it a rule to lead in the first and last sets at the balls, came to the door, listened a moment, then bounding in threw her arms around him, exclaiming, "Oh father, are you crazy?" "No, no, my child, for the first time in my life I am in my right mind." This was soon followed by the conversion of that daughter and of many other relations.

Two years after this he was summoned to the bedside of a sick sister. She had never professed religion, and he prayed earnestly for her. She grew worse, gave no sign of change and he became almost frantic. His deeply pious Mother spoke about these words: "My son, every child God has given me I consecrated to Him even before birth, and afterwards your Father and I publicly consecrated each again by baptism, and God has given me full assurance of faith, that not one will ever be lost. With equal faith have I prayed for their children and their children's children. Your sister will give evidence of saving grace before she dies." And so it was. Her conversion was of the brightest and most beautiful, so that it seemed like a special revelation to comfort the heart and to confirm the faith of that brother, who told about his Mother's faith as an experience which every true Christian should realize.

Who can measure the greatness of God's power in His covenant?

The foregoing has much to do with what follows.

In this State over forty years ago a young couple married. They were engaged while at school, and were converted at the same precious revival at a Baptist church. Before this,

agreement had been made that if either joined a church, the other would follow into that church. Without planning, it came to pass the man was the first, joining the Presbyterian church. After their marriage she also joined the same church, though raised a Baptist. The Lord gave them a babe and while taking it to the church for baptism, the Mother remarked she thought it a beautiful ceremony, but that it had no special meaning or efficacy. The Father was greatly surprised and disappointed, but kindly said it would not do for her in so solemn a matter to go through merely a beautiful ceremony. So at the proper time he went out and brought in the little boy, resting him upon the left arm. This hid the Mother from view as he passed up the aisle to the pulpit. The minister asked the usual questions, and the Father then learned for the first time that the Mother had come along with him, was standing by him, and in distinct tones responded with him most cordially in making the vows about the child. From that time to this she has been an earnest believer in infant baptism, and has been permitted to see all of her children—seven—and four grandchildren, as soon as reaching the age of 12 or 13, come forward to join the church and ratify the vows that had been assumed for them.

In testimony that God is a covenant-keeping God, there stands before you the Father last mentioned, the son of the convert at forty years of age spoken of above, the grandson of the Mother mentioned and the descendant of those who believed in the covenant as far back as can be traced. And I believe this covenant will extend to generations yet unborn. To-day some of my grandchildren are in the church and I confidently look for the others to come forward and ratify the covenant taken for them. Why not let faith and prayers reach on into the future, as Abraham was taught to do, and embrace children and children's children, and their children and children's children on to the remotest generation, for surely God's covenant of grace and power and love is sufficient, and can never, never be exhausted.

What has been said cannot be more appropriately closed than by returning to the first subject considered, and that is the church in the home. Honor thy father and thy mother is the first command with promise, because amongst other things, it is first in teaching by parental love and guidance, true love and obedience to God, and can never be forgotten

if rightly taught. Through this love and teaching the family tie is made to bind the stronger during the entire life. It is that which secures unity and happiness in the home, its dedication in every particular to God, and the insuring that the children from generation to generation shall walk in the paths the fathers trod. Here, too, the family altar glows with its morning and evening sacrifice, hearts give forth their thanksgiving and praise in sacred song, and the father and mother with the children, bow humbly before God in prayer. Who has not been moved when contemplating this family piety as practiced amongst Presbyterians for so many centuries, and beautifully illustrated in Burns' "Cotter's Saturday Night" in the following words:

The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big ha' Bible, ance his father's pride;
His bonnet rev'rently is laid aside,
His lyart haffets wearing thin and bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God," he says, with solemn air.

* * *

They chant their artless notes in simple guise;
They tune their hearts, by far the noblest aim;
Perhaps "Dundee's" wild-warbling measures rise,
Or plantive "Martyrs," worthy of the name;
Or noble "Elgin" beats the heavenward flame,
The sweetest far of Scotia's holy lays.

* * *

The priest-like father reads the sacred page.
How Abram was the friend of God on high;
Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of heaven's avenging ire.

* * *

Then kneeling down to HEAVEN'S ETERNAL KING,
The saint, the father, and the husband prays;
Hope "springs exulting on triumphant wing,"
That thus they all shall meet in future days;
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise;
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Atlanta, Ga., April 14, 1897.

THE STANDARDS: THEIR INFLUENCE ON MISSIONS, AND THE CHURCH OF THE FUTURE.

BY REV. W. G. WOODBRIDGE.

Said Solomon: "That which has been is now, and that which is to be has been already."

History that is the record of the achievements of men under the impulse of love for divine truth must repeat itself; truth must prevail, truth divinely revealed is truth instinct with divine power, that is omnipotence. The Bible is the word of God, the word is the sword of the Spirit. Calvinism means unquestioning faith in the Word of God, and supreme confidence in the God therein revealed.

To the Calvinist what is therein writ is holy writ, and holy writ is the word of the eternal God—is truth; nothing that is true is unreasonable. Truth is the touchstone of reason, and revelation the touchstone of truth. He who accepts the Westminster Standards sets his sign manual and his seal to the proposition: "The word of our God shall stand forever." As to this,

> "To doubt would be disloyalty,
> To falter would be sin."

I am to speak of the influence of the Standards on missions, and (hence) on the church of the future. I am to indicate, in other words, from my own point of view, the bearing of that conception of divine revelation which is set forth in these Standards, on the onward movement of the church. In order to do this let me as briefly as I may—

I. *Epitomize this system of truth,*

II. *Define "missions," and*

III. *Attempt to show the necessary bearing of the one on the other.*

I premise by saying that whatever affects missions affects in the same kind and degree the church of the future.

I. *What to me these standards seem to teach.*

Jehovah! Sovereign! Infinite, eternal, unchangeable, triune God.

Creator. All wise, omnipotent. Out of nothing, by the word of his power, making all things, and all things good, and for his own glory.

Holy, wise, powerful, not creating only, but preserving and governing all that he has made, animate and inanimate, for he is the Lord of life, and the giver of it.

Not forming only, but assigning to each form its place, and its relation to every other form—author of the measures of action and reaction, whereby each atom, and the aggregate of atoms called the universe, are regulated.

Giving to each star its place, number and mission, grouping the stars into that unity called the universe, then bidding the universe keep time to the music of the spheres, he sends it sweeping on through his dwelling place, the immensities, to the accomplishment of his ineffable purpose of glory.

Numbering not the stars only but the hairs of the heads of his people, and keeping watch not on the movements of central suns only, but on the falling of the sparrows. All things great and all things small, co-operating in one eternal purpose of good to those who, made in his image, live in harmony with him.

No chance, no fate, only God, who is wise, and who is good, and who is sovereign.

"God is love." He who has manifested his power and his glory in the immensities about us and above us, has manifested his love in him the express image of his person, who loved to the death. The word, in the beginning God, God immutable. "Jesus Christ, the same yesterday, to-day and forever." God in Christ loving, is God loving from eternity to eternity.

Man, made in God's image, a moral agent, in the exercise of his agency, through temptation falling from his high estate; through his fall becoming guilty before God, corrupt in his nature, and indisposed and opposite to all that pertains to the holiness of God, his creator and Lord: he has hence lost communion with God, has incurred the divine displeasure and curse, and is liable to the punishment of his sins in this world and in that which is to come. Man is lost—lost to holiness, to hope, to heaven, to God, under condemnation; of and in himself irrecoverably lost. God is love, manifesting his love

in that he is in Christ reconciling the world of lost men unto himself.

Our God can make no mistake. No limitation can be put upon any attribute of his unless it be such as the integrity of his character demands. That "God can be just and yet the justifier of" any man would seem to indicate that his infinite wisdom had been called in to guard his justice against the sweep of his tender mercy. But the God of love is the God of justice, whose knowledge is infinite. This God saves eternally through the provisions of his sovereign grace all whom he can save consistently with the infinite perfections of his being. All who are saved are elected to be saved; and that any is left to himself to perish is indicative not of the shortness of God's love, but only of the limitations of the human understanding. The grace by which the elect are saved is free and sovereign. Election is eternal, from eternity to eternity. The love that saves the sinner is the love that keeps the saint. When through Jesus Christ a man is saved from his sins, when being justified by faith he has peace with God, he becomes the child of God, the everlasting arms are henceforth ever about him; and the vaulted, star-flecked empyrean is the roof of his Father's house; and he can say with perfect assurance, "No harm can ever come to me."

The saved are the redeemed, bought with the precious blood of the Christ, the only Redeemer of God's elect, by whose stripes they are healed, on whom were laid their iniquities. To him are their sins imputed, to them is his righteousness imputed. Atonement by vicarious sacrifice. Jesus his people's substitute, bearing in his own body on the tree their guilt. Partakers of the divine nature, one with Christ, crucified with him, one with him in resurrection, the temple of the Holy Ghost, who shall separate them from the love of God in Christ their Lord?

Such the salient points of our theology. Such a God, such a sinner, such a Savior has the Gospel that we must preach

II. *Missions?*

Those enterprises divinely enjoined for bringing to the knowledge of the truth, "every creature,"—the Church of Jesus Christ obeying her Master's last mandate. The highest expression of the faith of the church in the kingship of Jesus. What is the church? The organism through which the promise of God the Father to his Son are being and are

to be accomplished. The Divine Spirit taking up the mission of the incarnated Son—"to seek and to save that which was lost." The organized effort of saved men to save the world, the love of Christ constraining, his promise sustaining.

Her Lord himself, the great exemptor. From "the beginning" as a view point, the well-beloved Son of the Father, through the intervening ages, seeing a sin-cursed, lost world, needing to be saved, gave himself to the work. And in the fulness of time, emptying himself of the glory that he had with the Father from the beginning, and taking on the form of a slave, left his fatherland, and in a far country died to save the lost. And now

III. *What influence shall our theology have on missions?*

He who fearing him, loves the Calvinist's God, estimates man at his highest, for he sees in every lost sinner a possible saint, a possible prince in the kingdom of our God.

To him the promises of God are all yea and amen in Christ Jesus.

The man who sincerely receives these standards knows that not one of all the things that God has promised will ever fail. He knows that the Messiah shall see of the travail of his soul and be satisfied. It is Jehovah who promised to give his son the heathen for an inheritance, and the uttermost parts of the earth for a possession. 'Twas this very Son of God, the Savior, who declared it to be the will of his Father, "that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

The end shall not come till all are saved. The bridegroom will come only when the bride is ready for his coming.

Trusting in the promises of God, there is no such word as doubt, all things, even disappointments and failures, and the blood of martyrs are working together for good to them that are in the current of the divine purpose. Every sent one knows that "a man is immortal till his work is done." The church knows that in seeking to save, she is but following in the footsteps of him who is now Lord of lords, and King of kings; hence that she is on her way to be a sharer in her Lord's glory. Hence she can glory in tribulations also; and though her sent ones be accounted as sheep for the slaughter, in all such things they are more than conquerors through him that loved them. Every soul brought to God is a new token of the consummation—Glory!

"That which has been is now." Heroes, martyrs have been, are now, will be—all things are ours, for we are Christ's, and Christ is God's. In a word, those who believe in the God of these Standards know that though the heavens and the earth may pass away, the word of the Lord abideth forever. The word of the Lord is the earnest of victory. And so the church, with her proto-missionary, sees every knee bowing in the name of Jesus, and hears every tongue confessing his name. Listening she hears the cry of the angel. "The kingdoms of the world are become the kingdoms of the Lord and of his Christ: and he shall reign forever and ever." The influence of these Standards, then, is of a kind with the influence of the certitude of victory when one entereth a fight.

THE STANDARDS: THEIR INFLUENCE UPON CIVIL AND RELIGIOUS LIBERTY.

REV. BEECHER MATHES.

In this discussion let us use the term, Presbyterianism instead of "Standards." And to ascertain their influence upon civil and religious liberty, let us notice what those holding the system of doctrine and church government taught in the Standards have done for civil and religious liberty.

Presbyterianism holds to and emphasizes the following principles: The church is under the special guidance of God's Spirit, and must look to Christ for the preservation of her truth and purity. The Bible is the only infallible rule of faith and practice. The only permanent officers of the church are elders and deacons. The deacons are to manage the finances of the church and provide for the poor. The elders are of two classes: those who bear rule and do pastoral work, and those who in addition to these things also preach and administer the sacraments. The election of all these officers is the work of the church itself; and only those whom the people choose and who are also thought to be called of God, are to be ordained. To secure harmony of faith and practice, the churches must meet in councils, composed of the two classes of elders above named, the former of which represents the people. The church in all spiritual matters is entirely independent of the State, and responsible to Christ alone.

This system was, and is a return to the simplicity of the primitive church. It denies the infallibility of the church. It denies that a priesthood separates the believer from God. It denies that the State has a right to say who shall fill the offices, what the faith of the church must be, and what her confessions. It affirms the presence of God in the church to preserve her truth and purity, with whom believers come into personal communion, whereby they are enlightened, guided and sanctified. It affirms the right of private judgment, liberty of conscience, and personal responsibility. It affirms the

parity of the clergy, in opposition to a divinely appointed prelacy—"all ministers are equally bishops and presbyters, and equal in respect to government." Its form of government is strictly representative; all officers are elected by the private members of the church, hence it is strong enough to resist anarchy onthe one hand, or priestly domination on the other.

The announcements of these principles was the beginning of a remarkable era, not only in the church but throughout the civilized world. And, as a recent writer suggests, "It was meet they should come from liberty-loving Switzerland, whose mountains pierce the clouds of earth, and bathe their crowns in the sunlight of heaven." But those who proclaimed them were met by imprisonment, torture and death. Such men as William Tyndale of England, Andrew Melville and John Knox of Scotland, fled from their homes,or were banished.

From the time of James I. during the greater part of the seventeenth century a great struggle, involving civil and religious liberty, was constantly going on, and at times with intense violence. The king took his stand upon such claims as these: God looks upon hereditary monarchy with peculiar favor; kingly succession in order of primogeniture is a divine institution which antedates the Christian era, and even extends back beyond the time of Moses; the king's power is always necessarily despotic; the laws by which the king's prerogative is limited are merely concessions made by him, which he may at any time recall; any treaty made by the king with the people is only a declaration of his present intentions, and not a contract whose terms he is bound to fulfill.

King Henry VIII. had a quarrel with the Pope of Rome, and organized a church of his own(the established church of England), which differed from the Romish church in at least one particular—supreme power was transferred from the Pope to the king. And the claim was made, "that the episcopal office was necessary to the welfare of any Christian society, and to the efficiency of the sacred ordinance. To the episcopal office belonged, it was said, certain high privileges which no human power could give or take. Might as well be without the doctrine of the Trinity, or of the Incarnation, as be without apostolic orders; the Church of Rome, since she has these orders, is nearer primitive purity than these so-called reformed

societies, which have impiously set up a system of their own," was the opinion of Prelatists.

With such views as the above, on part of the king and of the church, it is easy to see that the Reformers were surrounded with difficulties. As the crowning act of oppression, the king and the archbishop tried to force the liturgy of the Church of England upon the Presbyterians of Scotland. Of course they resisted and a war ensued. In the final conflict Presbyterians were the efficient power which overthrew the tyrant James II., placed William and Mary on the throne, and secured for England that constitutional government which made possible and was largely instrumental in bringing about the Great Britain of to-day; next to our own the best government in the world.

But God had greater things in store for His Church, and for mankind. North America was to be the place of greatest triumph for civil and religious liberty. The people were depressed and discouraged, and began to look to the western world as a refuge from tyranny. The Puritans crossed the wide Atlantic; the Covenaters emigrated westward; the Huguenots followed their example; then came the Scotch, the Scotch Irish, and some came from Germany.

The first step toward the establihment of Presbyterianism in America was the constituting of a Presbytery at Freehold, New Jersey, in the year 1705 or 1706. It grew rapidly, and soon had churches in New York, New Jersey, Pennylvania, Delaware, Maryland, Virginia and both the Carolinas, besides some in New England. As early as 1750 New York, New Jersey and Pennsylvania were overwhelmingly Presbyterian.

At the time of the commencement of the American Revolution, the Presbyterians and Congregationalists had ecclesiastical control of the American colonies, and upon their joint action the destinies of our country depended.

The revolution in England in the year 1688 gave England constitutional rights, but the American colonies were not allowed to share in them. They must still suffer from the abuses of power. The same old questions of absolute monarchy, absolute submission of subjects, and the divine right of kings, must here be discussed, opposed, and overthrown; and the history of Presbyterianism in the New World, as well as in the Old, has been, and is, a record of the propagation and defense of civil and religious liberty. Its birthplace was a Republic,

and its vital principle self-government by constitutional representation. So that John Knox was right when he said to Queen Mary: "If princes exceed their bound, Madam, no doubt they may be resisted, even by power."

The Church of England was made the Established Church in New York, Maryland, Virginia, and both the Carolinas. It was not strong in numbers, wealth, or influence, but back of it was the power of England, which dissenters were made to feel. From South Carolina to New Hampshire this power was used to give ascendency to the Church of England—because, forsooth, America was a part of England, and the king and the parliament had the same authority here as in the old country. Hence serious disabilities and restraints, odious discriminations, and burdensome taxations for the exclusive benefit of the Established Church. The growth of the Presbyterian Church in New York, Maryland, Virginia, and South Carolina was retarded for many years by intolerance and persecution. In New York the struggle between Presbyterians on the one hand and the Established Church and a Tory governor on the other, was intense. As an illustration, Rev. Francis Makemie was imprisoned, from January 22 to March 1, 1706, for preaching the Gospel contrary to the wishes of the governor. He was released on bond, was tried June 3d of the same year, and though acquitted of any crime, yet had to pay the costs both of the defense and prosecution, amounting to more than $400.

The injustice and tyranny exercised by the civil power for the Established Church, as well as the entire history of the church in connection with the State, convinced Presbyterians that union of church and State, merely as a political question, was wrong; hence they at an early period advocated entire freedom of worship. For a quarter of a century immediately preceding the American Revolution, a discussion of the whole subject of religious rights was carried on through the public press of New York by four leading Presbyterians—William Smith, William Livingston, John M. Scott (all eminent lawyers), and Rev. Alexander Cummings—just before the struggle for civil freedom. Who can estimate the influence of such a discussion, by such men, at such a time?

The Presbytery of Hanover in Virginia, where Presbyterians were in the minority, took action, demanding the disestablishment of the English Church, and civil equality to all

denominations. In this they were supported by the Quakers and Baptists, as well as by all sects that sympathized with the people. The same measure was proposed in the legislature of Virginia, where Protestant Episcopalians were largely in the majority. After an eight weeks' struggle it was adopted—through the influence of Presbyterians.

The constitution of New York, which secured perfect freedom of conscience, without the blemish of a test, was framed by a convention which was composed mostly of Presbyterians. We must remember here that the American colonies did not rashly enter the War of Independence. Separation from Great Britain was not at first desired or thought of. They only wanted redress of grievances, and not a separate government. On the contrary, the Synod of New York and Philadelphia assembled in the latter city May 20, 1775, wrote a pastoral letter to the Presbyteries expressing sympathy for the cause of freedom and the rights of the people, but exhorted them to do nothing dishonorable to the king, and to respect and pray for the Continental Congress, then in session, etc.

But, at length, when they saw nothing else would do, the Scotch-Irish Presbyterians on the frontiers of Virginia and North Carolina were the first to declare for independence, which they did in a council at Abingdon, Va., January 20, 1775, nearly eighteen months prior to the famous "Fourth of July" Declaration at Philadelphia. The Scotch-Irish Presbyterians did likewise when they framed the Mecklenburg Declaration at Charlotte, N. C., May 20, 1775, nearly fourteen months before the Declaration at Philadelphia. The meeting was addressed by Rev. Hezekiah James Balch and others, every member pledging "*our lives, our fortunes, and our most sacred honor.*"

The Presbyterians and the Reformed churches of New Jersey met in a body and decided upon a struggle for liberty. The Presbyterians of Pennsylvania, Maryland, and in fact throughout the colonies, were unanimously in favor of the rights and liberties of the people.

Rev. Dr. John Witherspoon, a descendant of John Knox, eminent as a scholar, statesman, and theologian, was the only clergyman in the Continental Congress when the Declaration of Independence was brought before that body; he urged its adoption and pleaded eloquently in behalf of the rights of the colonies. He was also a representative in the convention of

New Jersey when the Federal Constitution was submitted for ratification; was a member of the committee to which the matter was referred, and reported the form of the ratification, which was adopted by the State.

In councils, on the battlefield, with voice, with pen, with sword, Presbyterians espoused the cause of independence during the entire conflict. It is generally agreed that the battles of the Cowpens, King's Mountain, and Huck's Defeat, were among the most decisive battles of the Revolution. Had Presbyterians anything to do with them? At Huck's Defeat, Colonel Bratten and Major Dickson were Presbyterian elders. And Major Samuel Morrow, who was with Colonel Sumpter in four engagements, was a Presbyterian elder for fifty years. At King's Mountain, Colonels Campbell, Williams, Cleveland, Shelby, Sevier, Hamilton, and Major Jones, were Presbyterian elders, and the great majority of their troops came from Presbyterian settlements. At Cowpens, General Morgan, the commander, and General Pickens, who made the arrangement for the battle, were both Presbyterian elders, and nearly their entire commands were Presbyterians.

It has been truthfully said that governments usually result from force, fraud, or accident. But the United States government is the first instance where a nation, unattacked by external foes, unconvulsed by domestic insurrection, assembled voluntarily, deliberated fully, and decided calmly upon that form of government under which they wished that themselves and their children should live. The confederation of States failed to accomplish the results desired by the people, hence the constitution was adopted to secure a more perfect form of government.

Now, the American Presbyterian Church, based on the fundamental principle that all power resides in the people, developed, under the observation of our fathers, into a system of representative government, republican in nature, and capable of indefinite expansion, culminating in the national court known as the General Assembly, and they were impressed with this compact, comprehensive, liberal system, and convinced of its adaptability to the necessities of the nation about to be formed. Especially may this have been the case, since Presbyterians had been the friends of liberty throughout the long struggle, as well as influential participants in the development of the government itself. So much so that Chief

Justice Tighlman is quoted as making this remark: "The framers of the constitution were greatly indebted to the standards of the Presbyterian Church of Scotland in modeling that admirable instrument." Hon. W. C. Preston, of South Carolina, said: "Certainly it was a remarkable and singular coincidence that the constitution of the Presbyterian Church should bear such a close and striking resemblance to the political constitution of our country. This may be regarded as an earnest of our beloved national union. The two may be supposed to be formed after the same model."

And we may be sure of one thing. That feature of the constitution which separates church and state was secured mainly by Presbyterians, and to them we are indebted for this great bulwark of our liberty.

For nearly four centuries Presbyterianism has stood as a beacon light of civil and religious liberty. In every conflict with tyranny, Presbyterians have been in the front rank of those contending for constitutional government. And in our own land, Presbyterianism and Presbyterians were among the most forceful elements which, under benign Providence, established our own beloved institutions.

Every right-thinking man is conscious that he is subject to law. Man is born before he has an opportunity of exercising his choice in regard to the matter; his lot is cast in a certain family without his option, and he grows up surrounded by foreordained circumstances, over which he has no control. And the more he thinks of it, the more conscious he becomes of the dominating and irresistible power of this ever-present something we call law. He sees also that the whole natural world is subject to it. And the progress of civilization, the development of institutions, civil and religious, the overthrow of despotism and the substitution of good governments therefore, no less plainly indicate the presence of omnipotent law. Not only so,

But before there was any visible universe to be obedient to law, before there was any race to develop under it,—there was in God's mind a perfect plan approved by the divine will, of all that has been or will be. All possibilities were foreseen, all contingencies provided for. So that all our fathers saw all we have seen, and all our children will see, has not and will not come about by blind chance; it is not the result of some incidental or accidental power; nor is it the mere sequence of

events; but decreed, foreknown and provided for by an unconditioned Creator, Lawmaker, Sovereign and Providential Ruler. All things animate and inanimate take, their predestined place to do their foreordained work, and in their own day fulfill their part of the divine plan.

If this be true, then everything else but serving God is slavery, and man is responsible alone to God for what he is and does here where God placed him. And how all rank pales before the mighty sovereignty of God! How all human distinctions become trivial and temporary before the ineffable majesty of the eternal Jehovah! How all traditions become null and void! the shackles that have bound the intellect and conscience melt off under the presence of this tremendous thought! Again, man was created in the image of God, but sinned, and now there is nothing but eternal damnation before him. Yet. O glorious to think, the God of whom Adam was afraid and from whom he hid himself sends deliverance, and man owes his hope of eternal life to the foreordained purpose of God which grew out of that love that prompted the gift of his son. Let him remember this,—that in those remote councils *his* name, selected out of millions of others, was written down by the same Hand that was to be pierced for *his* soul—and he becomes in an unspeakable sense the servant of God, and his freeman apart from and different from all else in the world.

And this teaching is no dry formula, no mere dogma of the schools, but a living motive in the heart, a part of the will and purposes, a force of irresistible power in working out all the the problems of human progress. We have man in the same circumstances, with the same obligations, but with different motives and purposes. And just in proportion as these thoughts prevail in the citizens will the nation be free, not at once perhaps, for changes in governments are usually gradual; but sooner or later. Can these be a nation of slaves composed of God's freeman?

We often overestimate such men as Luther and Columbus. Light, operating on the hearts of the masses, makes great men and great work possible. The truths taught by Luther had been obscured for ages, and men were degraded by ignorance. Reformation was the fresh recognition of these truths by certain prominent individuals, and the devotion of their lives to their utterance and practical enforcement. So when

Luther nailed his theses to the door of the church at Wittenburg, and Calvin wrote the Institutes, multitudes felt that there had come to them, not a new light and life, but the utterance of what they had always believed, and the expression of that love by which they had always been governed. Hence the seed fell on good soil. The leaven cast into the cauldron of that particular century caused additional fermentation; caused that confusion of intellect and purpose which precedes the settlement of great questions, and that discontent and excited condition which is the first step toward reformation or revolution. For turning the world upside down is God's way of making wrong subordinate to right, which was now at the bottom.

Now assume that God is sovereign; put this thought into the hearts of men; assume that they are elected His servants, and have accepted their election; then see them, with intellects emancipated and hearts aflame, enter the battle of life! They will fight but one way, they will always be found struggling for the glory of God and the freedom of men. One illustration here, which the church of Scotland furnishes, will suffice.

Every leading principle of her constitution was violated by the civil courts, so that her entire government was subverted. Sessions and Presbyteries were preventing from exercising discipline. The civil courts determined who should or should not be office-bearers in the church; they interfered in such purely spiritual matters as ordination, suspension, or deposition of ministers; and also restored deposed persons to their ecclesiastical standing. They controlled the adminstration of the sacraments; they controlled the Session regarding the admission or rejection of private members. They prevented Presbytery from ordaining ministers on the call of the people, where no civil interests of other parties could possibly be involved, and imposed fines upon those who in such matters dared to obey God rather than man. A minority of Presbytery could supersede a majority, though less than a quorum were present, and defying all higher courts transact business, grant license and ordain ministers.

In taking her stand against these oppressions, of course the church aroused the enmity and opposition of the civil authorities. She passed what is known as the "Declaration and claim of rights," and thus called down upon herself the wrath

of the legislature. She determined that the pernicious system of patronage, which allowed a lay member, if wealthy, to appoint a minister over a congregation, contrary to the wishes of the people,—should be abolished; and thus the aristocracy became her enemy. All classes were against the church. Both government and legislature peremptorily and distinctly refused to correct these grievous wrongs, and secure the church from further encroachments upon the sacred rights. And in assuming the defensive, she had to sacrifice wealth, position, and influence for conscience sake.

Anticipating disruption, she took steps to ascertain the number of those who adhered to the "declaration and claim of right," and to increase that number; to diffuse information; to dispel error and prejudice; and to raise funds to erect houses of worship, when ministers should abandon connection with the State, and for the support of such ministers. At the same time she endeavored to suppress internal disorder by mildly yet promptly punishing those who held communion with men who had been deposed and had applied to the civil courts for protection from ecclesiastical discipline, or who had entered into censurable private engagements with patrons.

Such was the state of affairs just previous to the General Assembly of 1843. As the time for that Assembly drew near it was found that in the case of twelve Presbyteries twice the number of commissioners allowed by the law of the church had been elected; that one entire Presbytery had been disfranchised by an interdict, and that many individual members also would be prevented from taking their places. Only two possible courses lay open before the church: either sink at once into a merely secular institution, the creature and slave of the State, or retain her God-given principles in their holy and free integrity and resign that position and those emoluments which could no longer be retained without sin and dishonor.

She chose the latter. On Monday, May 15, three days before the convening of the Assembly, the ministers and elders of the Evangelical majority, two hundred and three in number, who for nine years had striven to defend and reform the beloved and venerated church of their fathers, met and framed a protest against the Assembly as unconstitutional and bereft of its freedom. This was to be read before the Assembly and

then the Evangelical party would retire and form themselves into a separate court.

The day came, a day big with the fate of the Church of Scotland and the spiritual welfare of Christendom, the memorable 18th of May, 1843. Eager curiosity, clerical aspiration, legal dignity and aristocratic grandeur on the one hand, and ministerial worth, upright integrity and fervent piety on the other, met in Scotland's ancient capital. Her Majesty's Commissioner paraded the streets in great style, but the people were indifferent to the brilliant train as it swept by—their beloved Church was on trial, and what was shadowed royalyt compared to that? In the Assembly Hall at St. Andrew's church, a dense crowd gathered at an early hour, but the languor of long waiting was thrown off, and every eye and mind was sharpened to catch and treasure up the awfully important events that hung upon every moment. Dr. Welsh preached the opening sermon, which was distinguished for clearness of thought, loftiness of principle, and energy of expression, and opened the meeting with prayer. Then followed a brief pause of dead silence, unbroken save by the quickened beatings of a thousand hearts. Would they now redeem the pledges repeatedly and solemnly made to their consciences, to Evangelical Christianity, and to their God? The world would have answered this question in the negative. It was thought that the great majority, if not all, would succumb at last, and remain where they were. And outside the door such abruptly interchanged exclamations as these were heard: "When will they come?" "They will *not* come!" "They *will* come!"

Again the Moderator spoke, slowly but firmly, saying that was the usual time for making up the roll, but owing to certain infringements on their liberties they could not then form a court without violating the terms of the union between Church and State, and he objected to proceeding further. He then read the Protest according to previous arrangement, laid it on the table before the clerk, bowed toward the throne where sat the Royal Commissioner and law officers of the crown, then withdrew, closely followed by all the men in that Assembly who were distinguished for genius, talent, learning, piety, faithfulness, energy and zeal, whose lives and labors had shed additional grace and glory on the Church of Scotland.

A long-drawn sobbing sigh, then a suppressed cheer of ad-

miration and sympathy swept around the church as the spectators gazed upon this strangely solemn scene, as man by man arose and joined the retiring band, and seat by seat was emptied on the left side of the throne, where the Evangelicals had sat.

The door opened and the cry: "*Here they come!*" announced to the vast multitude outside that the deed was done and the Evangelical Church of Scotland was free. Hats and handkerchiefs were waved aloft, and a shout, not loud and long, but deep and earnest—the voice of the heart rather than of the lip—burst from the countless throngs on the streets. No police force opened a way for the ministers through the dense crowd, but with one simultaneous impulse the mass divided right and left and opened an avenue wide enough for four to walk abreast, and through that the venerable defenders of religious liberty slowly passed. They moved on to Tanfield Hall, on the north side of the city, where already three thousand spectators had gathered, and where the new Assembly of the now Free Church was constituted.

When Dr. Welsh opened the meeting with fervent prayer, many a bosom could no longer restrain its bursting emotions, many a brave and manly countenance was bathed in tears, not tears of sorrow or regret, but of gratitude to God for his providential goodness, for the grace that enabled them to be faithful, and for the honor of bearing witness to Christ's Mediatorial Sovereignty. Another relief to full hearts came when they stood up to sing God's praises in such a strain of rejoicing and adoring melody as human ears have seldom heard, and human voices seldom raised to heaven.

On Tuesday, May 23, a formal "Act of Separation and Dismission" was formed, approved by the Assembly, and signed by every member present, to the number of 386; additional signatures secured afterward raised it to 474. All other business was suspended, the roll was called by Synods and Presbyteries, and the members arose, ten at a time, went to the platform behind the Moderator's chair, and there, with unswerving heart and steady hand, completed the sacrifice of all their worldly possessions and stations in society, for the sake of Christ's Crown and Covenant. Five hours were occupied in this singularly impressive and self-denying act, but through it all there were no symptoms either of excitement

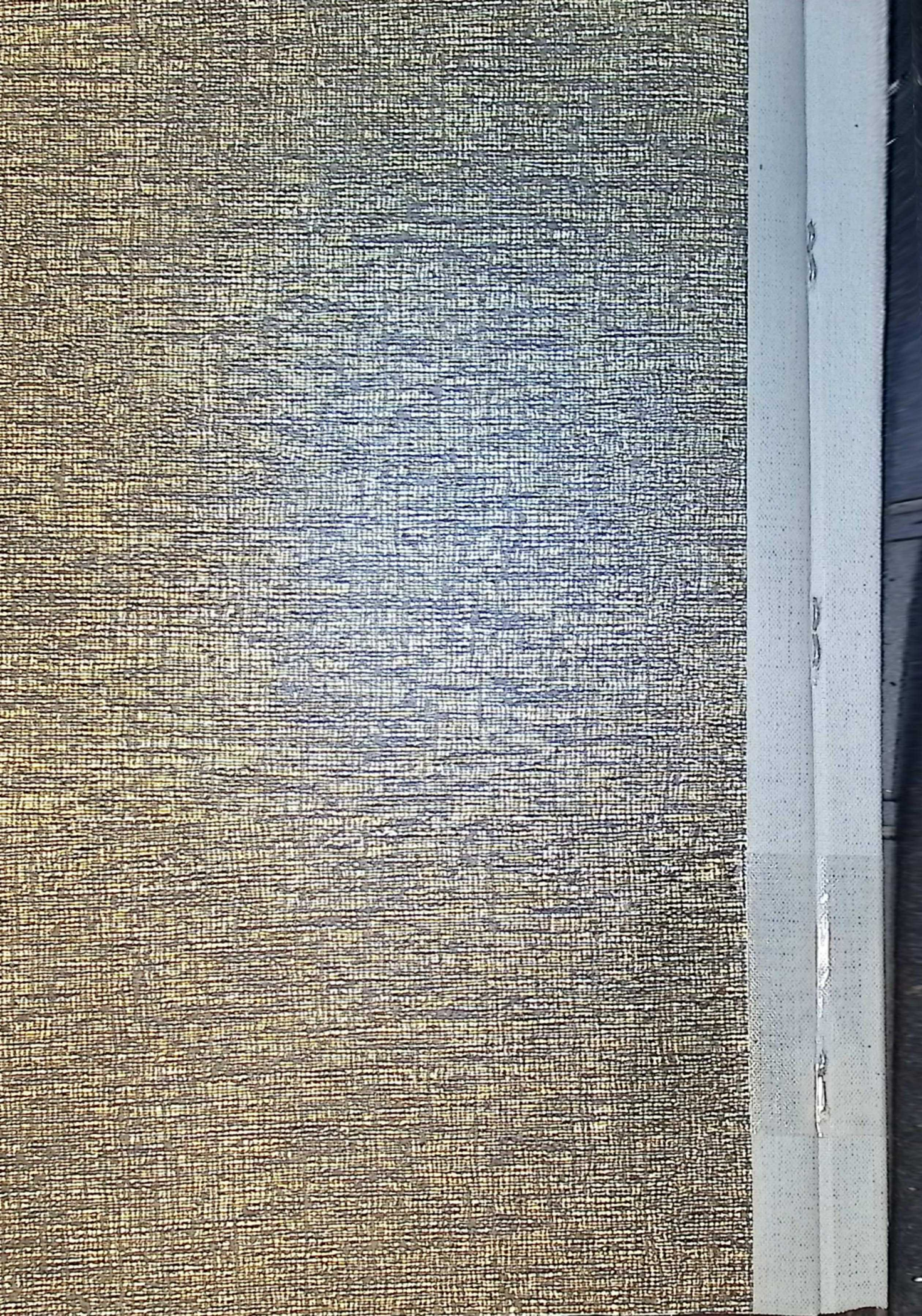
or languor; no hasty or fickle passion, but steady, unchangeable principle; the deed of the soul rather than of the heart. It was done by the power of eternal truth, and resembled somewhat the majesty, serenity and immovable character of eternity itself.

During the Exodus of the Church of Scotland not one jaring incident occurred, no confusion disturbed her grave solemnity; her friends were stilled from tumultuous applause, her enemies restrained from wrathful violence, and the presiding care of her divine head made her path one of serenity and peace. Within two months after the disruption more than $1,200,000 were subscribed, eight hundred associations formed for the support of the Gospel, churches were built in all directions, every minister and probationer had to discharge double or threefold duty, and the demand continued to increase.

Surely in this incident we have one of the most powerful illustrations imaginable to show that Presbyterians have always used their influence to promote the cause of religious liberty.

And just as an army at the end of each day, having camped a little further upon the enemy's teritory than when starting in the morning, makes reckoning of the number fallen, that gaps in the ranks may be filled, and plans are made for renewing the fight the following day; so historians for the past three hundred years have been recording what the armies of freedom have achieved. And the pages are blurred with blood, for the progress made has been marked by the scaffold and the stake. Heads have been lifted up at the doors of churches, cathedrals, temples and palaces. During the twenty-eight years from 1660 to 1688, under Charles II. and James VII., in Scotland alone, more than 18,000 people suffered death, slavery, exile, or imprisonment, which was inflicted to destroy the Presbyterian Church of Scotland, and establish Prelacy on its ruins—in addition to the desolation caused by fines, assessments and the lawless pillage of a licentious soldiery, which in some instances almost turned whole districts of country into a wilderness.

But alongside of blood-stained monuments we find freer churches, freer institutions, civil and religious, and freer schools of learning; we find General Assemblies called in the

name of Christ, and there is progress everywhere. The physical warfare is well-nigh over.

But the sovereignty of God is called in question in other ways. Men say there is a conflict between science and the Bible. They no longer deny the equality of men as such, but deify human nature until man has no need of a Savior, nor will he submit to Christ as King. These ideas are propagated in nearly all the fiction of the day, and taught in many institutions of learning. But thanks be to God! in every Presbyterian Seminary and pulpit throughout our beautiful Southland we find the weapon that is to conquer sooner or later—the teaching that God is the absolute Sovereign of the Universe, the Creator of our bodies, the Father of our spirits, the Author of the Bible, the Father of our Lord Jesus Christ, and of all who believe in Him. God speed the day when the whole world shall enjoy both civil and religious liberty!